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MEMORIALS

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DECEASED FRIENDS,

PUBLISHED BY DIRECTION

OF THE

YEARLY MEETING

OF

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MEMORIALS, ETC.

Memorial of Jericho Monthly Meeting of Friends, concerning our ancient Friend ELIAS HICKS.

We believe the example exhibited in the life and religious exercise of this our beloved Friend, is eminently calculated to set forth the efficacy and sufficiency of that Divine grace, which, when believed in and obeyed, bringeth salvation.

He was born in the town of Hempstead, Queens County, Long Island, State of New-York, the 19th day of the 3d month, 1748. His parents' names were John and Martha Hicks. At the age of seventeen he was placed as an apprentice to learn the trade of a carpenter: on the expiration of his term, he returned to his father, with whom he lived until the time of his marriage, which took place about the twenty-third year of his age, to Jemima, daughter of Jonathan and Elizabeth Seaman, of Jericho, in said county, where he resided the remainder of his life.

From his own account we learn, that when very young, he was favored with clear and powerful

impressions of Divine grace, operating on his mind as a reprover for evil, which not duly regarding, and being naturally of a lively and active disposition, he associated with those who indulged in the vanities and amusements too common in the world, though mostly in things deemed innocent by the generality of mankind. But the gift of Divine grace, which was so early manifested, did not forsake him, though he often strove to stifle its convictions, but followed him in judgment, and in mercy, until a willingness was wrought in him to give up all to follow Christ, in the regeneration. On one occasion, when preparing to join in the dance, and surrounded by his jovial companions, the pure witness rose so powerfully in his mind, and so clearly set before him the evil tendency of the course he was pursuing, that he reasoned not with flesh and blood, but gave up to the heavenly vision, and in deep contrition and prostration of soul, entered into covenant with the God of his life, that if he would be pleased to furnish him with strength, he would endeavor not to be again found in the like disobedience; which covenant, through mercy, he was favored to keep inviolate. Thus, submitting to the purifying operation of the Holy Ghost and fire, he was, in due time qualified and called to declare to others what God had done for his soul; under the Divine anointing, he was en-

abled to unfold the truths of the gospel, in the demonstration of the spirit and with power. And, through a faithful obedience to that which had begun the good work in him, he became an eminent instrument in the Lord's hand, for the promotion of truth and righteousness in the earth.

He first appeared in the ministry, about the twenty-seventh year of his age, and from this period, his time and talents were devoted to the cause of his Divine Master, laboring diligently for its advancement, not only at home, and in his own neighborhood, but in most parts of this continent, where there are settlements of Friends, and also, in many places, amongst those not of our society. In declaring what he believed to be the counsel of God, he was bold and fearless, and his ministry, though unadorned with the embellishments of human learning, was clear and powerful. In argument he was strong and convincing, and his appeals to the experience and convictions of his hearers, were striking and appropriate. He saw, and deeply lamented, the great departure of many in the Society of Friends, from that plainness and simplicity, and that godly sincerity, which characterized it in the beginning. Hence he felt himself called upon, under the influence of the love of the gospel, to admonish his brethren in religious profession, to rally to the ancient stan-

dard, the light of truth manifested in the heart, and to follow no man any farther than he should be found a follower of Christ. He assailed the strong holds of superstition and bigotry, with great boldness, which sometimes alarmed the timid, and roused the prejudices of others. Yet to the candid inquirer, and sincere seeker after truth, he breathed the language of encouragement, of consolation and of comfort. His great and primary concern was to draw the minds of the people to practical righteousness—from all outward dependance to the sure foundation, the rock of ages, the spirit of truth, the comforter, "Christ within, the hope of glory." He generally corroborated the doctrines which he preached, by appropriate references to the testimonies and experience of those who have gone before us, as recorded in the scriptures of truth. Through the efficacy of that power which enabled him to say, "By the grace of God, I am what I am," many were convinced of the truth, through his ministry.

So full and pointed was his testimony against a hireling ministry, which he held to be, not only in direct violation of the great gospel precept, "Freely ye have received freely give," but fraught with incalculable injury to the best interests of mankind, that he sometimes gave offence to those, whose minds were strongly biased in its favor. Yet

such was the general kindness and benevolence of his character, that he did not willingly give offence to any. While he condemned the practice, he was kind and charitable to those, who, through the influence of education and early prejudice, differed from him on this subject. Such was his concern that his example should comport with his testimony, that he was scrupulously careful to defray his own expenses when travelling as a minister.

When his meetings were attended by a large concourse of persons of various denominations, the solemnity and stillness that prevailed, were often very remarkable, reminding us of the testimony of primitive Friends, that the power accompanying their gospel labors, so overshadowed the assemblies, that truth reigned over all. Being deeply sensible of his own inability to promote the cause of truth and righteousness without divine aid, he was engaged to dwell near the fountain of light and life, and to minister as this opened and gave ability. He was indeed an example of Christian humility, and eminently preserved from being elated by the applause of men, or depressed by their censure. Many were the exercises which he felt on account of the evils which abound in the world; and the oppressed condition of the African race, excited his tenderest sympathy. Their cause en-

gaged his earnest solicitude for the greater part of his life, and he was often led feelingly and powerfully to advocate it. We believe that many were convinced, through his labors, of the cruelty and injustice of holding them in bondage. He bore for many years a faithful testimony against slavery, by carefully abstaining from the use of articles which he believed to be produced by the labor of slaves. When at home and not engaged in services more strictly of a religious character, he labored diligently with his own hands, believing it the duty of all to be usefully employed in obtaining the necessaries of life, and when acquired, he acted as a steward under the direction of the bountiful giver, being restrained from using them for selfish gratification. In the various relations of life, he was a bright example, worthy of imitation; he was an affectionate husband; and as a father and guardian, his concern for the religious and moral education of his children and those placed under his care, was very great, that they might be brought up in the fear and admonition of the Lord. For these ends he exercised the authority of a parent with firmness, but in much tenderness and love. His tender sympathy was excited for the poor, to whom he was a kind and liberal friend, often supplying their necessities. It may be truly said of him, that he was a man,

fearing God and hating covetousness. He was a peace-maker, endeavoring, both by precept and example, to promote harmony in his neighborhood, and in this respect he was very useful—his Christian deportment having gained the confidence and affection of his neighbors. He was very diligent in the attendance of religious meetings, and often led to encourage others, assuring them, from his own experience, that none could expect to increase in the Divine life, until they considered that important duty paramount to temporal concerns; he was also conspicuously useful in supporting the discipline of the society.

At a very advanced age, he continued to labor in the Lord's vineyard, with the same fervent zeal, the same dedication of heart, for which he had been so eminently distinguished in the earlier stages of his life; and in the exercise of his gift in the ministry, he was as lively, clear and cogent as at any former period. Having been long taught in the school of Christ, and being deeply experienced in the things which concern our eternal well-being, he was well qualified to administer counsel and encouragement to others; and was frequently led, feelingly and forcibly to impress upon the minds of the rising generation, the importance and necessity of early attention to the inward discoveries of divine light; cautioning them

not to rest in the tradition of their fathers, but to walk by the same rule, and to mind the same thing, which has led the righteous in all ages safely through time; nor to depend upon the teachings of men, for that knowledge which brings life and immortality to light in the soul; declaring that faithfulness and obedience to the influence of divine grace in their own hearts, could only qualify them to advance the standard of truth and righteousness in the earth.

His dedication to the law of the spirit of life in Christ Jesus, his firmness in the support of those testimonies, which he felt himself called upon to maintain, and his plainness in reproving unfaithfulness in others, and bearing testimony against every appearance of evil, gave offence to some; yet none of these things moved him, neither counted he his life dear to himself, so that he might finish his course with joy, and the ministry he had received, to testify the gospel of the grace of God: and we are persuaded that his feet were established upon that rock, against which the powers of darkness shall never be able to prevail. He was favored, in times of the greatest trial, to experience the truth of the prophetic declaration, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

He was favored with a good constitution, and in

the decline of life, was still actively engaged in the concerns of society, and industriously employed in his temporal avocations.

His mental powers continued strong and vigorous to the end of his labors. His comprehensive and energetic mind, was apparently but very little impaired by the revolution of more than fourscore years. Within the last two years of his life, he travelled extensively in the work of the ministry.

When he was eighty years of age, he opened in this Monthly Meeting a concern to pay a religious visit to Friends and others, in some parts of the Yearly Meetings of New York, Philadelphia, Baltimore, Virginia, Ohio and Indiana. He obtained a certificate of unity and concurrence from this Monthly Meeting, endorsed by Westbury Quarterly Meeting. In this visit he experienced many deep probations on account of the unsettled state of Society. "For the divisions of Reuben, there were great searchings of heart." Yet he was enabled to accomplish his visit to the Southern and Western Yearly Meetings, agreeably to his prospect. Shortly after his return from this journey, he met with a severe affliction, in the loss of his beloved companion, with whom he had lived in near union and affection for fifty-eight years.

In the summer of 1829, in pursuance of his pros-

pect as before mentioned, he visited most of the meetings of Friends in the Northern and Western parts of our Yearly Meeting. His gospel labors, during these arduous and extensive visits, were productive of satisfaction and peace to his own mind, and were peculiarly seasonable and acceptable to his friends, as appears by numerous certificates of near unity, which he produced to this meeting on his return home; after which, he attended all the meetings of Friends in the city of New York, and on this Island, very much to their satisfaction. In these last visits, as heretofore, his gospel labors were remarkably clear and powerful, and we trust are profitably remembered by many. He seemed renewedly concerned on account of the deviations from that plainness and simplicity, into which the truth would lead; and expressed the comfort it would be to him, to see a reformation in these respects.

On First-day morning, the 14th of 2nd month last, he was engaged in his room writing to a friend, until a little after ten o'clock, when he returned to that occupied by the family, apparently just attacked by a paralytic affection, which nearly deprived him of the use of his right side, and of the power of speech. Being assisted to a chair, near the fire, he manifested by signs, that the letter which he had just finished, and which had

been dropped by the way, should be taken care of; and on its being brought to him, appeared satisfied; and manifested a desire that all should sit down and be still, seemingly sensible that his labors were brought to a close, and only desirous of quietly waiting the final change. The solemn composure at this time manifest in his countenance, was very impressive; indicating that he was sensible the time of his departure was at hand, and that the prospect of death brought no terrors with it. During his last illness, his mental faculties were occasionally obscured, yet he was at times enabled to give satisfactory evidence to those around him, that all was well, and that he felt nothing in his way.

His dependance had long been upon that arm of power alone, which supported him under every probation, and near the conclusion of the letter above alluded to, he thus expressed himself: "And if we are favored to gain an inheritance in that blissful and peaceful abode, where the wicked cease from troubling, and the weary are at rest, we must ascribe it all to the unmerited mercy and loving kindness of our Heavenly Father, who remains to be God over all, blessed forever"! He continued gradually to decline until the evening of the 27th, when he quietly passed from the trials

of time, we doubt not, to receive the reward of the righteous.

His funeral took place on Fourth day, the 3d, of Third month. It was attended by a large concourse of Friends and others, and a solid meeting was held on the occasion; after which, his remains were interred in Friends' burial ground at this place.

Signed by direction, and on behalf of Jericho Monthly Meeting, held 4th month, 15th, 1830.

WILLET ROBBINS, }
ABIGAIL HICKS, } *Clerks.*

At Westbury Quarterly Meeting, held at Westbury, the 22nd of 4th month, 1830.

A memorial of Jerico Monthly Meeting, concerning our late beloved friend Elias Hicks, was produced and read, and being satisfactory to the meeting, was approved, directed to be endorsed and forwarded to the Meeting for Sufferings.

Signed on behalf of the meeting by

STEPHEN UNDERHILL, }
SARAH COCK. } *Clerks.*

A Testimony of Queensbury Monthly Meeting, concerning our beloved Friend WARREN FERRIS, *deceased.*

He was born at Paulings Town, Dutchess County, the 19th of 3d mo., 1791. In the early part of his life it appears, that, by not attending to the reproofs of Divine instruction manifested in his own mind, he was drawn into vanity and folly; repeated and great were his conflicts whilst he pursued that path, and continued to associate with vain and unprofitable companions; until at length, he so learned obedience by the things which he suffered, that he gave up to the operation of the Spirit of Christ upon his mind, in the faith of its sanctifying power; and therein experienced the consolation of his Heavenly Father's love. Having been thus humbled, under the operation of the power of Truth, he soon became qualified for usefulness in the militant Church; and about the twentieth year of his age, he requested the care of Friends, and was received a member of Queensbury Monthly Meeting, and soon became an able minister of the Gospel of Christ; and being of strong and ready abilities, and his mind improved and enlarged by the sanctifying power of the Holy Spirit, he became qualified for the promotion of the cause of Truth and righteousness, in which he was engag-

ed; being careful that his example should correspond with the precepts he delivered. He was diligent and seasonable in the attendance of meetings, and was careful in encouraging his family in this imporant duty. He was not frequent in his public appearances, being diligent in waiting to experience a renewed qualification for service before he attempted to move, either in the ministry, or in the transaction of the discipline; well knowing, that without a fresh anointing, any endeavors to act must prove ineffectual, and tend to centre in lifeless formality, against which, he was concerned zealously to bear tesimony—he was a faithful watchman on the walls of Zion. His ministry was lively and instructive, accompanied with fervent zeal for the honor of God, and good of souls; manifesting an earnest desire that all should come to the knowledge of the Truth and be saved, and many can say they have felt the comfortable effects of his labors. He often expressed his desire that Friends might dwell deep and prosper in the Truth; at the same time observing that he feared this was not the case with all, saying, there seemed to be too much human contrivance, which would never do. He did not travel much abroad in the exercise of his gift, yet some years before his death, he performed a visit within the compass of Nine Partners's Quarterly Meeting, having pre-

viously obtained the unity and sympathy of Friends in his religious concern: and, about three years before his death, he performed a visit to Friends within the compass of Easton Quarterly Meeting, to their edification: and he expressed, at his return, that he had great satisfaction and peace in his own mind in thus performing his religious duty. As he was not entrusted with much of this world's goods, it was necessary that he should be diligent in his outward calling; yet, when he believed that his duty required him to leave his family, he cheerfully submitted thereto, well knowing his Master could bless the little, and that there was nothing in this world worth enjoying out of the Divine will. In the spring of 1827, he removed with his family from Queensbury to Moreau, and there being a few families of Friends there, they requested of the Monthly Meeting the privilege of holding a meeting for worship, which was allowed them, and it is still continued.

He attended our YearlyMeeting in the spring of 1828, which proved a close trial to him, as there was a part of the Meeting that separated from their brethren, many of whom he much loved: and it seemed, as he expressed it, too much for human nature to bear: yet he frequently remarked, after his return home, that he was glad he attended the Yearly Meeting.

He was a loving husband, a tender father, a kind neighbor, and deeply sympathised with those in affliction. His last sickness being a fever, it continued sore upon him for several weeks, during which time he frequently spoke of the state of our society, and seemed much engaged that Friends should support the standard of Truth in its ancient purity. And to a Friend he said, a few days before his death, that if Friends kept humble and faithful, our Society would shine with greater lustre than it had for many years past. He several times expressed, in a very weighty frame of mind, that he was never more favored at any time of his life, than since he had been on his sick bed, and that he had been favored with such clear openings in the visions of light, since his sickness, as he had rarely witnessed before, which, he said, was admirable to himself; and he further added, that he believed, if those who visited him in his sickness were deep enough, they would have a sense of his exercise, and would sit down and be still and quiet. He then mentioned that he had been much burthened with trifling conversation in those favored seasons.

The gravity of his countenance, and the solemnity attending his conversation, made such deep impressions on the minds of those present, that the opportunity will be long remembered. A neighbor coming in to see him a short time before his

decease, mentioned, that she had heard a report circulated, that he denied his Saviour, and she felt it to be her duty to come and convince him there was one; but he, being rightly qualified, was enabled fully to satisfy her that the report was false, and further added; "I never dared to deny my Saviour, I would sooner part with my right hand. I have ever believed that there is no other name given under heaven whereby we can be saved, but by the name of Jesus," and much more that cannot be recollected.

A few days after, speaking of this circumstance, he exclaimed,—"Oh, that all who have heard that I denied my Saviour, were like this honest woman, and would come and see for themselves." As his time of departure drew near, he appeared to be in a composed state of mind, expressing his great satisfaction in his past labors, and especially at the late Yearly Meeting, and since his return home. Soon after he appeared to be in supplication, which was, as near as could be understood, on this wise, that the two bands* might become of one mind, and worship the one true and living God; and that all the human family might be so wrought upon by the benign influence of Divine love, as to be brought into the one fold. He appeared to be in a sweet frame of mind, and the last words

* Meaning the two divisions of the Society of Friends.

he uttered were, "Oh, happy, happy, farewell friends, farewell;" and breathed shorter and shorter, departing like one falling asleep, on the morning of the 25th of 9th mo., 1828; and we doubt not, has entered into the mansion of eternal felicity, where the wicked cease from troubling and the weary are at rest.

The day following, his remains were taken to Queensbury attended by a large number of Friends and neighbors, and after a solemn meeting held on the occasion, they were interred in Friends' burial ground there.

Thus, like the rising sun that grows brighter and brighter until it comes to the meridian, did this devoted servant shine brighter and brighter. until he was called from works to rewards, in the meridian of life, aged thirty-seven years and about six months.

A Testimony of the Monthly Meeting of Westbury, concerning our beloved Friend TOWNSEND HAWXHURST, *deceased.*

In early life, it appears he was fond of those vain amusements and pastimes, which are so generally prevalent with young people, in some of which he took great delight,—but about the 24th

year of his age he attended the funeral of a neighbor, at which our beloved Friend Elias Hicks, was led largely and powerfully to open the doctrines of the Gospel, which caused him seriously to reflect on the consequences that must be the result of such a pursuit,—as he could not experience that peace and quietude of mind, that his soul craved, and which he was now led to believe, are the experience and reward of the righteous. Being thus awakened, he attended Friends' meeting at Cow Neck, and his spirit being comforted in the enjoyment of the presence of his Saviour, which he now found to be near, ever within himself, he became a steady attender of our meetings. In his 27th year, he requested, and was received a member in the Society—and by taking heed to the gradual unfoldings of truth, he learned in the school of Christ, that it is by the way of the Cross, to all those sensual delights, that the Crown, and true happiness is to be experienced—thus abiding, he became qualified to instruct others, and received a gift in the ministry; and being faithful to the further openings, and discoveries of truth, he became an able Minister of the Gospel; circumspect in life and conversation, answerable to the doctrine he taught—that it may be truly said, he was a preacher, both by example and precept. He felt such a sympathy for the enslaved African race,

and had such a sense of the great injustice done them, being fully convinced that God is no respecter of persons, that he scrupulously abstained from the use of the produce of their labor, for a number of the last years of his life. And although he had a growing family, which necessarily required much of his care and attention; yet, knowing his peace consisted in being given up to fulfil the requirings of his Divine Master, he was made willing to leave his wife and tender little ones, in order to perform the service that he believed was required of him. Thus, with the concurrence of his friends, he performed divers religious visits to different parts of this continent: he several times visited parts of the Yearly Meetings of New York and Philadelphia, and performed a general visit to Friends, within Baltimore Yearly Meeting; also to the Meetings within the compass of Virginia, and Ohio Yearly Meetings: and it appears, by accounts received, that his visits were to the satisfaction of Friends; and on his returning home, he had gratefully to acknowledge the goodness of Israel's Shepherd, in having enabled him to perform the service which he believed was required at his hands, saying, he witnessed great peace of mind in having thus given up to his Master's service. His last sickness was attended with much bodily distress, which he bore with Chris-

tian resignation, and his mind appeared remarkably tranquil, being fully resigned either in life or death, as it might please his heavenly Father.

The following are some of the many weighty expressions he dropped during his sickness. To a sister-in-law, he mentioned the peace of mind he enjoyed, and the comfort he experienced in retiring inward, and waiting upon the Lord: and recommended silent worship, and a strict attention to the Divine light, which is manifested in each of our breasts; saying, if it was attended to, it would lead and direct us in the right path. In the morning he said, I have passed through some sorrow in the night, but joy has again returned this morning. At another time, being in great bodily distress, he prayed as follows:—"Gracious Father, condescend, we pray thee, to look down in mercy on us this night, give me strength to bear the turning and overturning of thy divine hand upon me, and, oh, gracious Father, bring us more and more, and the whole human family the world over, to a sense of our dependence upon thee, the God of our salvation; draw us by the cords of thy love to thee, the fountain of life; and be pleased, if consistent with thy will, to remove, if thou seest meet, this my great distress, nevertheless, not my will but thine be done."

Some little time after he said, I feel nearly free

from pain, and remarked, it is the Lord's doings, and it is marvelous in mine eyes. He often spoke of the great peace and joy he now felt, in having given up to do what he believed his Divine Master had required of him, when in health. His sister-in-law sitting by him, he said, I have always felt a deep interest, in thy spiritual and temporal welfare, and hope thou wilt be obedient to the manifestations of Divine light, give up to be led and guided by it; it is the humble that he will teach of his ways, and the meek he will guide in the path of true judgment; be not conformed to this world, to its vain fashions and customs, in braiding the hair, and putting on of apparel, it brings no real satisfaction; I know it from experience, but when we listen to the still small voice, that points out the way we should walk in, and become willing to take up the cross daily and follow Christ, we feel that joy, the world can neither give nor take away: It has been my endeavor to turn the minds of the people, wherever my lot has been cast, to this principle, to Christ within, the hope of glory. On its being remarked to him, that there was some danger apprehended of his over exerting himself in his weak state, by expressing so much; he replied, I feel so much love for you all, and it flows universally, the world over, that it seems as if I could not stop; particularly mentioning several

of his brothers and sisters-in-law, desiring they would keep in moderation in all things, and that Friends might be careful to keep in plainness and simplicity, saying it was their profession. To his little daughter, who had been for some time very ill, he said, I feel very much for thee, my child, thou hast had a tedious time, but I want we should be patient, and bear without murmuring, the turning and over turning of the Divine hand, for it is in wisdom : I feel that his ways are ways of pleasantness, and all his paths are peace. At another time he said, it appears like a very solemn time this morning, and observing his wife to grieve, desired that she might not, for there was nothing in his way. The night following, his sister being with him, he desired she might give him up, and not grieve for him; saying, that his peace was made, and should he recover from the present illness, there would be but a short period, and he should have to pass through the conflict again. And added, I have no doubt that my Heavenly Father will take care of my little children, he has promised to be a father to the fatherless, and a friend to the widow. A day or two before his decease, his heart was so enlarged with the flowing of universal love, in the remembrance of past, as well as present favors, that he was enabled, although very weak in body, to commemorate the

mercy and goodness of his Heavenly Father, in being near, and giving him a full assurance of a reception into the realms of eternal felicity. Thus, having been devoted to the service of truth, he was favored in his concluding moments with a peaceful mind; and on the morning of the 28th of 12mo. 1829, he breathed his last, aged nearly 51 years; and we have no doubt, his spirit has centred, where the wicked cease from troubling, and the weary are at rest. On the 30th, his remains were taken to Cow Neck, accompanied by a large number of Friends and neighbors, and, after a solemn meeting on the occasion, they were interred in Friends' burial ground there.

Testimony of Shapaqua Monthly Meeting of Friends, concerning our esteemed Friend SUSANNAH HAIGHT.

SHE was born the 24th of the 4th mo., 1756; she was the daughter of Moses and Jane Quinby, who early instructed her in the paths of piety, and she being of a mild and amiable disposition, was seriously inclined from her childhood, and early regarding the visitations of Divine love, she was brought into humility, and through faithfulness to its manifestations, she witnessed her mind prepar-

ed for a more full reception of it. In the life of this our dear Friend, is exemplified the sufficiency of the grace of our Lord and Saviour Jesus Christ, for the preservation of all those who faithfully abide under its influence. In the year 1784, she was married to our Friend Reuben Haight, to whom she was a true help-meet, and tender sympathising companion in temporal as well as spiritual concerns: an affectionate mother, a good neighbor, kind and compassionate to all those situated about her. She was a diligent attender of our religious meetings, and by her exemplary deportment, in quietly waiting therein, she conferred much encouragement on her friends. About the year 1800, she was appointed to the station of an elder, and, manifesting a steady concern for the promotion of the cause of truth and righteousness, she occupied that station during the remaining part of her life, very much to the satisfaction of Friends. During several of her last years she was subject to much bodily infirmity, and was thereby confined at home for a considerable time previous to the late separation in our Society, which produced in her mind such an increased exercise for the preservation of Friends in that order and dignity which becomes our high and holy profession, that she was induced to renew her endeavors to attend our meetings again, which she was enabled to do for a considera-

ble time, very much to the help and comfort of Friends. For the last eight months of her life, she was mostly confined to her room, and suffered much with pain, through which she maintained great Christian fortitude, frequently praying for preservation in patience and resignation to the Divine will. At one time she expressed a fear that she was too anxious to have this mortal put off, and immortality put on, saying, that the Lord's time only, was the best time. She was favored with her senses to the last, and at a time when she thought her end approaching, she had the family called together and took an affectionate leave of them. From this time she communicated but little, and appeared to take but little notice of those about her. In the afternoon. (being First-day) some Friends were conversing in her room of the very favored meeting they had had that day; she spoke distinctly and said, "ah, the Lord has not left us.' She continued in a sweet frame of mind to the last, giving satisfactory evidence that she was fully assured there was a reward in store for her On the 21st of 4th mo,, 1831, she quietly breathed her last, aged seventy-five years.

A Testimony of Joseph C. Dodge, concerning his late wife, PHEBE DODGE.

SINCE it hath pleased the Most High to prove me in the very close and afflicting dispensation of the removal of my wife, Phebe Dodge, by death, I have felt my mind drawn to give this testimony concerning her, feeling it to be due to her memory, accompanied with a hope that it may prove a way-mark to others.

She was born on the 5th day of 2d mo., 1792, in the town of South Salem, West Chester County, State of New-York. Her parents were Richard and Susannah Weeks, who were honestly engaged for the promotion of Truth and Righteousness in the earth, (the latter an approved Minister and faithful laborer in the Lord's vineyard.) This their daughter was, agreeably to her own account, tenderly visited in her childhood with impressions of Divine love, and her mind so overshadowed therewith, that she was constrained to retire into lonely places, unseen by mortal eye, to hold communion with her God; in which seasons she was enabled to behold His comeliness and to feel that she was owned, and stood in a state of acceptance with him, which caused her eyes to flow with tears, and her heart to expand with gratitude

to him, and living desires were raised in her mind, that she might be kept pure in His holy sight.

About the fourteenth year of her age, while sitting one evening by the fireside with her parents, her mind being drawn from surrounding objects, and wrapped in meditation, this solemn language was sounded in the ear of her mind, "thou must prepare for death." This awful message so overcame her, that she withdrew from the family, and, in the silence of night, bemoaned herself on this wise;—"Must so young a creature as I be taken from kind and tender parents, whom I love, and from all my connections, must my days be numbered in the spring time of life, and I cut off from the happiness I have in prospect." In the anguish of her spirit as she poured forth her petition to the Lord, that he would be pleased to lengthen her days, and permit her a little longer, to enjoy the endearments of society in her father's house, she received this answer, "Thou shalt not die to the body, but thou must die to thine own will." But not following the Master in bearing the cross, she stumbled, and yielded to the suggestions of the reasoner; and for refusing to yield to the clear manifestations of duty, she was often left in a state of poverty and deep suffering, losing sight of her Heavenly Guide, to grope in darkness.

Yet she was not wholly left, but after seasons of humiliation and deep abasement for disobedience, she witnessed a return of her Heavenly Father's love, as the descending dew and gentle rain, and the invitation extended afresh, to enter into the vineyard and labor, with the promise annexed;* and although she felt a reluctance to engage in the work herself, she was concerned that others might not neglect their duty; and that the living principle and word of life might not be trodden under foot of men, but that all might come to the knowledge of it, obey it, and be saved.

About the twenty-second year of her age, she experienced a very close trial in the death of her father and mother, within a few months of each other, and from this circumstance much care devolved upon her. In conducting the concerns of the family, her movements were marked with much prudence and care.

In the year 1818, we were joined in marriage, in which state we were united in near fellowship. Kind, affectionate, and sympathising in every situation, she was a true help-meet, in the full sense of the word: feeling deeply for her family, that they might be favored with a competency for this life; and while her hands were industriously engaged in her daily avocations, her mind was con-

* Math. xx, 4.

cerned for more durable treasure, being made sensible that this was only to be obtained by an unreserved submission to the Divine will. Knowing that she had been called into the vineyard to labor, that the call had been from time to time renewed, from the third to the ninth, and being clearly shown that the eleventh hour was at hand, the prospect whereof appeared awful to her, she was brought under a deep exercise and concern of mind, to labor for submission to the will of her Heavenly Father, she was brought under the operating power of the "fire and the hammer;" and, abiding in the furnace, she witnessed refinement "by the spirit of judgment and by the spirit of burning," and was made willing to submit to the cross of Christ. About the thirty-seventh year of her age, she first appeared in the ministry. After this full surrender, she became faithfully and honestly devoted to her Heavenly Father's work, and experienced a growth and enlargement therein.

For some months previous to her decease, her health had become greatly impaired, and towards the close she appeared to be much weaned from perishable things, from a sense, I believe she had, that she was soon to be gathered home.

She was taken ill on the 9th day of 1st mo., 1832, and suffered extreme bodily pain, but her mind was mercifully borne up and supported

through all, with a prospect of being soon released and entering into a mansion of rest, of which, she said, she had a most beautiful prospect; feeling an evidence that, through faithful obedience to her Master's will, during the latter part of her life, she was accepted of him.

During her illness she was at times favored in an extraordinary manner, with matter and utterance, which evidently proceeded from the source and fountain of life, which I trust, will be as bread to many. On one occasion, to her friends about her, she remarked, that her mind had been kept in a marvellous manner during her illness, adding, "the Lord is able to display his work in the earth; in a wonderful manner have you been taken from my heart, that I might have nothing in the world to cling to." At another time she observed that her mind had, for some time, been weaned from her family and friends; "though," said she, "I love them dearly, and if it was the will of my Heavenly Father, I should be willing to be spared to them a little longer, yet I feel I can adopt the language 'not my will, but thine, be done.'"

Speaking of the meeting at Greenwich, where, she said, but few words were uttered, she expressed the concern that she had felt, that Friends might feel after His living presence, which was much more than words. She had been a diligent attender of

that meeting, and ever manifested a deep and lively interest in its prosperity and welfare.

She feelingly exhorted some of her young friends who visited her, to disengage their minds from worldly concerns, saying, "remember that with the increase of riches the mind is often drawn away." She endeavored to impress upon them the great importance of a diligent attendance of meetings, and the necessity of breaking off from every temporal engagement to attend to this important duty. To one whom she had observed with satisfaction to be engaged in the attendance of meetings, she said, "Abide stedfast in the truth, that thou mayest be an example to thy companion and children."

At one time, after much expression, she broke forth in this language, "Oh! praises, praises, praises, to Thy great and adorable name." She often repeated, "what a bed of ease this sick bed has been to me, but what would it have been, if the work had been unfinished at such a time as this," adding, "I think if I had anything more than pain of body to endure, I should not bear up under it."

She retained the possession of her mental faculties to the last, and a short time before her final close, she took a solemn and affectionate leave of her family and friends, on which occasion she was favored with strength and ability, in a powerful

and feeling manner, to administer to the states of those present, recommending that, which she had found necessary for herself, saying, that it was all sufficient to sustain her in this time of trial; realizing the truth of that declaration of the Psalmist that "the angel of the Lord encampeth round about them that fear him." In taking leave of her children, she called them to her bedside, one by one, and addressed them in a very feeling manner, giving them much excellent counsel and advice. To her little daughter she expressed a deep concern that she should keep to plainness of dress, saying, "Be plain and neat, not wishing to adorn thyself with those trifling things which so much engross the attention of too many."

Having relieved her mind of the exercise that had rested upon it, she was engaged in fervent supplication, thanksgiving, and praise to her Heavenly Father, until utterance failed, breathing shorter and shorter, until third-day morning, the 24th of 1st month, 1832, when she expired without a sigh or groan; and I have not a doubt, that she has entered into that mansion, "where the wicked cease from troubling, and the weary are at rest."

JOSEPH C. DODGE.

A Testimony of the Monthly Meeting of Shapaqua, concerning LYDIA HAIGHT, *daughter of Moses and Anna Haight, of Newcastle.*

As the power of Truth, when submitted to, enables the mind to overcome its propensities, so the present instance affords an evidence of that holy Help, which, in a remarkable manner, enabled this youth to bear with fortitude and resignation, her last sickness, and to show forth the goodness of God, by the operation of his grace upon her mind.

She was born the 9th of 2nd month, 1816, of parents who were members of our Society. She seemed to be in a declining state of health some time before her last illness, which commenced the 28th of 12th month, 1831, and although it seemed very painful, yet the sweetness of her disposition, the fortitude and patience in which she was preserved, evinced her entire resignation to the Divine disposal; saying at one time, that her afflictions were good for her, that something was necessary to subject her natural lively disposition, whether she lived or died. At another time, alluding to a period previous to her last sickness, when under the care of a physician, she said, "I thought when I was under the doctor's care, if he was favored to restore me again to health, I was

afraid lest I should forget my past favors, and lose sight of Him who had thus preserved and kept me; and should again set my affections on the world; surely this was the case, for when I found myself better, I also found my natural spirits to return and my inclination for unprofitable things to increase; I began to delight in them, and flattered myself a little with the hope of again enjoying some of this world's pleasures, but now I see them as empty bubbles."

In the forepart of her illness she suffered much extreme pain; at a time when her father was standing by her, she said, "dear father, I think I shall soon be released, but I hope to meet you all again in heaven," and observed, that she felt nothing in her way. She appeared perfectly resigned to the will of Heaven, whether in life or death, but said, "if she had any choice in it, she would rather be taken now, as she would then miss any more of the slippery paths of youth." At another time she observed to her sister, who was standing by her, on this wise, "Dear sister, it is a great trial for me to part with thee, but I believe it must be so, and I hope my present condition will teach thee a lesson never to be forgotten, and warn thee not to put off the great work of the soul's salvation until a sick bed, when the pains of the body are enough to endure. Oh! had I put it off until

now, what should I have done for these last five weeks. The Lord has been my support thus far, and I hope he will be with me unto the end, and give me strength to bear what seems to Him best to put upon me, although I feel myself a poor worm of the dust, scarcely worthy of his regard. My dear sister, let me charge thee to keep to plainness, and mind the teachings of Truth, adorning thyself with inward meekness, remembering Him who wore the seamless garment; He was meek and lowly in all his movements, and if thou art faithful to His teachings, He will guide thee safely through every danger, and finally land thee in a quiet habitation, a house not made with hands, eternal in the Heavens." It grieved her much to think of the great deviations from plainness that appear in our Society, and weeping at one time, said, "there were but few young persons that attended our meeting, who dressed consistent with our profession. Oh! these little foxes how they spoil the tender vines, and the enemy, how he lays his snares where they are least expected. O! this world's amusements, how they draw the mind from the true fountain. I never partook greatly of them, but when so, it has caused me to endure seasons of deep mourning." Pausing, she again proceeded, "Oh! what a glorious prospect attends me; O! how happy would be the change:

but if I am again raised I believe it will be to glorify the Lord's cause, His will be done and not mine." On one occasion she said, "we can expect little else but trials here, and it is hard for me to part with you, (meaning the family,) but I want you all to prepare to follow me, and not mourn because of my departure, for it will be much better for me." And on another occasion, when conversing with her mother, she said, " dear mother, Oh! what a charge is committed to thy care, a young family to watch over; I want thee to teach them the way they should walk in; thou canst not give them grace, but thou may instruct them to attend to its teachings." At a time when she thought herself going, being in great distress, but reviving a little, said, "how sorry I am to be brought back;" and prayed in these words: "O holy Father, if consistent with thy goodness, take me to thyself, but Thou knowest if best bestowed or not, and let thy will be done." Some little time after, she said, "I believe my time of departure is not yet come, I believe there is yet a work for me to do in this world, but whether it is to suffer longer, or be raised again to advocate the Lord's cause, seems hid from me, I don't see how it will terminate;" and then uttered a prayer on this wise: "O holy Father, if it is thy will to continue me yet longer in this world, whatever thou

hast for me to do, only condescend to be with me, and I will follow thee, whithersoever thou art pleased to lead me."

At a time, after reviving from a very faint turn, she desired the family to be called that she might take her last leave of them, which was done in a very affecting manner; addressing them individually, and imparting counsel and advice to each; she then inquired if her grave clothes were made, and being informed that they were, she desired to see them, which being brought to her, she signified that a part of them was not as plain as she wished.

She continued in a peaceful frame of mind unto the close. On first-day, the 4th of 3d month, 1832, her speech failed, and continuing gradually to decline until the 3d day of the week, and 6th day of the month, when she quietly breathed her last, leaving not the shadow of a doubt that her redeemed spirit has been translated from this scene of probation, to a far more glorious mansion, there to enjoy the crown prepared for the righteous, of which we believe she had a foretaste.

Aged sixteen years and twenty-six days.

A Memorial of the Monthly Meeting of Purchase, concerning our beloved Friend, PHEBE MILLER.

She was born on Long Island, in the State of New-York, the 30th day of the 8th month, 1748 and when a child removed with her parents, Daniel and Sarah Hawxhurst, to the town of Rye, in West Chester County, within the compass of Purchase Meeting, where she continued to reside the greater part of the remainder of her days.

By her own account, in early life, she gave way, too much, to the captivating allurements of this world, whereby unguarded youth are often ensnared. But, being mercifully favored with the visitations of Divine love, she was brought into the straight and narrow way: yet, many were the conflicts of mind she passed through, before she was brought to a sight and sense of her own frailty and utter inability, of herself, to withstand the many and varied temptations with which she was assailed, calculated to divert and draw her from the path of self-denial, which she now saw was the way she ought to walk in.

In a manuscript, found in her own hand-writing, she thus expressed herself; "When conviction took hold of me for my back slidings, I was reproved for departing from simplicity and plainness in my apparel. Having a great delight in adorning

my person, and in going into company, not suitable for me, which enticed to things I was convinced were wrong; and I was led astray by their persuasion. Sometimes I was prevailed upon to join in the dance, for which remorse and conviction took hold of me, in such a way as is never to be forgotten. This has often raised in my mind living desires for the youth of the present, and succeeding generations, that they may attend to the holy convictions, which condemn for evil, and justify for well doing, and lead to safety and peace."

Being faithful to manifested duty, she was enabled, in great simplicity, to pursue the path she believed her Divine Master had alotted her; though sometimes much in the cross to her own natural temper and disposition. But, by steadfastly persevering therein, she became a worthy example of plainness and consistency, not in her own family only, but to her acquaintances at large. The solemnity of her countenance evinced the fervent and steady engagement of her mind.

She lived at this time six miles from meeting, and her husband, though not in membership with Friends, was kind in providing a way for her to get to meeeting: it fell to her lot to go mostly alone, and on horseback, that being the general mode of travelling at that time. In this way she

diligently attended meetings for a number of years, notwithstanding the weather was sometimes very inclement; yet such was the persevering engagement of her mind, that she was seldom absent when of ability of body to attend: and when prevented by indisposition, it was her practice to call her family together, to wait upon the Lord.

As she continued in faithfulness, she received a lively gift in the ministry, which she exercised in great simplicity and plainness, and which was acceptable and edifying to Friends. She traveled but little abroad, her religious services were mostly limited to that of visiting families, and appointing meetings within the limits of her own Quarterly Meeting.

About the forty-sixth year of her age, being left a widow, the care of her family, some of whom being quite young, more immediately devolving on her, she manifested great solicitude that they might be preserved in innocency, and in the fear of the Lord. She was frequent in waiting in silence, and reading the Scriptures, encouraging her children to follow her example.

Her habitation being remote from Friends, her intercourse was much with those not of our society; yet so guarded and consistent was her deportment, that she was generally respected and beloved; often visiting the sick of her neighborhood, and

frequently had a word of comfort and consolation to the afflicted.

We believe it was her primary concern, faithfully to occupy the talents committed to her, that her day's work, might be done in the day time: her light continued to shine with brightness in old age.

She was much exercised on account of the unsettled state of society, and said, that "by attending to that Guide, that never had deceived her, she found it to be her place, both in and out of meetings, to bear a testimony against a spirit whose movements seemed calculated to produce a schism therein."

About three years before her departure, she was attacked with a paralytic affection, which not only greatly impaired her mental faculties, but also rendered her very helpless the remainder of her days. Yet at times it was evident, that she not only had her senses, but the enjoyment of her Divine Master's presence. Thus she finished her course, and quietly passed away as one falling asleep, the 23d day of the 11th month, 1831, aged eighty-three, a minister nearly fifty years.

A brief Memorial of the Monthly Meeting of New York, concerning ANN BYRD, *to which is added some extracts from her Manuscripts.*

In this memorial, we have not to record the account of one, who had attained to advanced age; but we have to advert to a character, perhaps not less animating, that of one, who, though comparatively young in years, was rich in faith; and who was mercifully enabled to lead, in a good degree, "an unspotted life."

Ann Byrd was the daughter of Joseph and Elizabeth Byrd, of New-York, and was born on the 3rd of 11th mo., 1798. Her parents were engaged to imbue her mind with the love of piety: and they had the satisfaction of finding, that their solicitude was abundantly rewarded by her own clear perception of the superior importance of religious engagements. From her childhood, she manifested a lively and tender sensibility; and although, as she grew in years, she made considerable advancement in literary and scientific pursuits, yet she early evinced, that her affections were chiefly placed on things of an eternal nature, and that her principal concern was to gain the favor of Him, with whom are "all the treasures of wisdom and knowledge." In her retired moments, it appears that from her early youth, she was almost in the daily practice of recording her religious exercises and impressions.

The following are extracts from her memorandums, and we think they will be deemed instructive evidences of the pure and pious frame of her mind. The first extract, which we have selected, was written about the 17th year of her age.

3rd Month 2nd, 1816.

Oh, Holy Father, may I, with humble gratitude and reverent awe, acknowledge thy infinite goodness towards me, during the short period of my existence. Thou permitted me early to see the happiness, thy dedicated children enjoy; and when the gilded allurements of this world were presented to me, thou wast pleased in condescending mercy, to stain them in my view; and I was proved by temptations, more singularly trying, when my situation seemed as in a deserted wilderness, and from my comfortless mental habitation, I was led to query, where shall I find consolation? Yet even here, thy goodness upheld me and bade my wandering feet stand still, that I might know thee to be my God. And Oh! this day thou hast permitted me to see the purifying nature of those trials; to taste the delights of thy banqueting house; and to say, O Lord, it is enough. May I rejoice evermore in all the turnings of thy holy hand upon me—pray without ceasing, for thy direction in the various vicissitudes of life, and in all thy dispensations, continually give thanks.

7th Month 29th, 1817.

Suffer me once more, O Holy Father, to offer my all to thee. Thou hast graciously been pleased at times, to direct my youthful heart, and hast declared thyself still to be found, by those that seek thee. Grant, O dearest Lord, among the multitude of thy blessings, a knowledge of myself; enlighten my understanding, that I may see my imperfections and infirmities as beheld by thee, and grant, if it please thee, strength to correct them Is it not thy presence that now surrounds me? what is this extatic feeling but heaven itself? Whence proceeds this angelic anthem that echoes within me: Glory to God in the highest, peace on earth, and good will to men. Be still all ye powers from without, and interrupt not this holy serenity.

3rd Month 12th, 1818.

O bountiful Father, daily am I a partaker of thy goodness. Let me not be unmindful of the obligations I am under for thy manifold mercies; but may I endeavor, by acting conformably to thy will, to show forth thy praise. May humility and industry attend me. Suffer not, O Holy Father, any thing in me that displeaseth thee, to go unpunished, and in the hour of temptation be thou my Protector. Enable me by thy Holy Spirit, to persuade some of my younger friends, who have

strayed far from thy enclosures, to return as the prodigal unto thee.

There are many of that class who, in their hearts love thee, but not being firm enough to resist the torrent of temptation that is bearing upon them, openly, in their conduct, deny thy name. To these, O Holy Father, let me be an instrument of use; enable me to assure them of the beauty there is in holiness, and of the permanent felicity attendant on piety. May they be convinced, that "one hour in thy presence, is better than a thousand" elsewhere. And, Oh! dearest Lord, be thou my counsellor and director. I have enlisted in thy warfare, invest me with the armor of righteousness, and enable me to destroy my spiritual enemies. Let me not act in my will, or according to my own inclination; but when thy commands are given, may thy servant be in readiness to obey them.

8th Month 14th, 1822.

Oh dearest Father, the time that is passed in waiting upon thee, is by far the most delightful of my life. I long for the moment to arrive, when earthly cares allow me to enter my closet, my retired apartment, where I may hold communion with thee; thou knowest that I desire to serve thee above all; thou knowest, O dearest Father, that I desire to hold nothing so dear, but at thy call, I may part with it.

10th Month 7th, 1822.

O dearest Father, the world cannot satisfy the desires of my immortal spirit; I have in measure, partaken of its pleasures, and have found them vain; but there is an eternal substance, a soul sustaining joy, which thou art pleased to grant unto thy children that seek thee with their whole heart. Assist me, if it please thee, in performing the solemn resolution I have made this morning, which is never to pass a single day, that may yet be granted me in this land of probation, without waiting in silence for thy divine instruction.

12th Month 5th, 1822.

I thank thee, O dearest Father, for arresting my attention in the morning of my day, before my affections have become deeply entangled with the things of this life. After the delightful intercourse, my soul at seasons enjoys with thee, the most interesting conversation of the world is a burden to me; I am weary with hearing it.

Having herself, experienced the delight of living under the Divine Law, she felt an earnest desire that others also, should be brought under the same blessed influence; and about the 25th year of her age, she was constrained to appear in public ministry. Her communications were short, but they were solemn and impressive; and the meekness

which clothed her spirit in this important service, was acceptably evident to her friends.

We continue the extracts from her writings, after this period.

5th Month 11th, 1824.

Oh, that I may learn obedience by the things that I suffer, and be made perfect through suffering. I fervently desire that thine eye, O Lord, may not pity, nor thine hand spare, until all in me that offends is removed. I ask not a mitigation of suffering, for I have known its cleansing effect: and among the multitude of thy mercies, have I numbered a quick perception of my own errors. Be pleased, O dearest Father, to show me those in their darkest hue, that I may see the sinfulness of sin in every shape, and under every transformation.

5th Month 7th, 1825.

I have this day revived a little, after an illness of nearly a week, as severe, I think, as I almost ever experienced; but when my poor body seemed nearly exhausted by the violence of the disorder, my mind was preserved in calmness: and if it was then the divine will to release me, I know not that I had a wish to stay.

7th Month 3d, 1825.

This evening there seems a prospect of my health being restored a little longer. May I duly appreciate the blessing, and consider it as one lent;—

may my time be occupied, not in gratifying myself, in doing my own works, but may it be dedicated to my Heavenly Father. May I endeavor at all times, and in all places, to serve him with the ability he may be pleased to afford. This is a covenant that I have repeatedly made; and may no desire after ease, no shrinking from suffering ever prevent my endeavoring to fulfil it.

In the hour of negligence or thoughtlessness, may the Divine Spirit warn me; in the hour of forgetfulness, may it bring this covenant to my remembrance; and in the hour of weakness may it strengthen me; for it is all-sufficient and omnipresent; it is God in the soul of man revealing himself to us, as we are able to bear it.

1st Month 19th, 1830.

O dearest Father, thou knowest that I have desired not to shrink from what may be for the promotion of thy work. Wilt thou continue to be with me, and in the way in which I can most acceptably do thy will—in the way of thy leading, I desire to give glory and honor to thee. I have experienced the happiness of thy government:—In poverty, I have learned that thy favor is wealth; in adversity, I have proved that thy love is prosperity. Unto thee, O dearest Father, I desire to surrender myself and my concerns; I delight in the promotion of thy work; it is joy to me to do

thy will; may this privilege be granted me, and in all things may it be my endeavor to give glory to thee.

Her last illness commenced about the 1st of 8th month, 1830, and continued with but little intermission, until the close of her life. Her sufferings during the latter part of her sickness, were at times very great, but she bore them, not only with resignation, but with cheerfulness.

The following are a few extracts from the memorandums written by her during her indisposition.

9th Month 26th, 1830.

The times, O dearest Father, are in thy hands; thou knowest when it is best to sever the thread of life;—when our work is finished, Oh! then to be admitted to the mansions of rest and peace; to ascend unto God the Father of Spirits; is it not the summit of the Christian's hope?

12th Month 28th, 1830.

Precious are those moments, when the heart enjoys intercourse with its God, holy communion with the Father of Spirits, the God of consolation, from whom proceeds every blessing. Thine are we, O Lord, Thee, thy servant desires to serve in gratitude and integrity of heart.

1st Month 19th, 1831.

It is delightful to pour forth my heart unto thee, O Thou, who seest in secret, who hears the petitions—the aspiration of thy children. Thy servant, O Father, thou knowest, has not asked for an abundance of the treasures of this life, but I have desired wisdom and ability to do thy will, O Lord, and the guidance of thy Holy Spirit.

2d Month 15th, 1831.

My grateful acknowledgements are rendered unto thee, O dearest Father, for the favor of contentment; surely this also is thy gift. Oh! may I reverently bow before thee, under a grateful sense of thy manifold mercies. Thou, O Lord, seest the future—thou knowest what is best for us, best for the promotion of thy work through us, and in whatever way thou seest meet, that thy servant should be an example to others, may thy will be done.

3d Month 28th, 1831.

Be it, O Father, according to thy word; this has been the aspiration of my heart this day. In sickness, or in health, may good be done—the Lord be glorified. The pure in heart, the redeemed in spirit, are permitted to see thee, O Lord, glorious in holiness, doing wonders. Thy ways are not as man's, neither are thy dispensations like unto the bread which perisheth, the enjoy-

ments of time; but in thee, the righteous rejoice, and find safety. Thou art the refuge of thy people every where, a present helper in times of trial; and though thy devoted children may be beheld as smitten and afflicted, through their sufferings, shall there not be revealed important truths?

Her illness gradually increased, but that humble confidence and placid tranquility, which had mercifully been her experience through life, continued in undiminished strength and sweetness, until her death, which took place on the 9th of 5th Month, 1831, in the 33d year of her age.

Thus has been early taken away our beloved sister, but her example will remain with us in precious remembrance. Her life was adorned with meekness and innocency; and we believe she was graciously permitted to enjoy the fulfilment of the animating appeal of the prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."

A Testimony of Oswego Monthly Meeting, concerning BENJAMIN MITCHELL, *deceased.*

As the memory of the just yet remains to be precious, we think it right to preserve some testimony concerning our beloved friend, Benjamin Mitchell,

who was born on the Island of Nantucket, on the 28th of the 12th Month, 1771. His parents, Richard and Hepzibeth Mitchell, being members of the society of Friends, educated him with the rest of their children in the principles of the society. About the 29th year of his age, he was brought under a religious concern of mind; and from that time he was frequent in reading the Scriptures, in which practice he continued to the end of his days; often recommending it to others. In his 33d year, he first appeared in the ministry, which was to the satisfaction of his friends.

About the year 1809, he removed with his family within the verge of Nine Partners Monthly Meeting. During his residence there, he evinced a dedication to the Lord's cause, by the uprightness of his condnct; and though abounding in earthly affluence, he was an example of great simplicity, being scrupulously careful not to indulge in the use of superfluous equipage, or in the wearing of costly apparel. But conforming to the wholesome advice of our discipline, he manifested due moderation in the furniture of his house, and in the manner of his living, saying, that "his so doing, would enable him to do more to relieve the poor," in whose comfort he took a deep interest, and was ever ready to assist them with a liberal hand: so that the declaration of Job, we believe, may be

justly applied to him—"I was a father to the poor, and the cause which I knew not, I searched out." He manifested by his works, that he was in possession of that "Pure religion and undefiled before God and the Father, (spoken of by the Apostle, which) is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." He cheerfully and frequently devoted a portion of his time to visit and sympathize with the afflicted, whether in body or mind; often holding forth the language of encouragement, and consoling them by his soothing address, for which he was very remarkable. He was diligent in the attendance of meetings, and manifested a lively concern in a consistent administration of the discipline of the church, frequently endeavoring to stimulate and encourage Friends to a faithful discharge of their respective duties therein. In his ministry, he was sound and edifying, and his communications, though frequent, were not in the abundance of words, for he appeared careful to attend to the clear openings of the spring of the Gospel, however simple, and was many times led to point out the states of individuals present. Some of his religious views are exemplified by his own words, as expressed to a friend at the close of his last visit to his native island. "I believe as I always have, that men are not made better, mere-

ly by a profession of religion, but by purity of heart; and I desire no one to follow me any further than they believe I am following Christ, the hope of my salvation, the everlasting rock upon which the true church has been built in every age of the world. I have no new views to offer, nor any other Gospel to preach than that, which I at first received of the Father. This Gospel inspires a friendly feeling to every member of the human family—a disposition that wishes well to all; which can weep with the afflicted, and hand relief to the child of adversity, which can greet all men as brothers. These are principles I crave may abide with me to the end of my earthly pilgrimage."

His religious labors were mostly confined to the limits of his own Quarterly Meeting, yet he performed several visits abroad; two or three to some of the Meetings in the compass of Rhode Island Quarterly Meeting, one to Friends in New Jersey, and one to Friends on Long Island. He was a tender husband, and an affectionate parent, endeavoring to bring up his children in the fear and admonition of the Lord, and careful to educate them agreebly to the testimony of Friends.

He removed within the verge of this Monthly Meeting a few months previous to his death, during which time his services were very acceptable to Friends.

He was at meeting, when attacked with an apoplectic fit, which in a few days terminated his life. He had just concluded a short, but lively communication with these words—"I know that my Redeemer liveth," and "because he liveth, I shall live also."

We believe he could adopt the language of the Apostle—"I have fought a good fight—I have finished my course—I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also, that love his appearing." He departed this life on the 25th day of 11th Month, 1832, in the 61st year of his age.

A Testimony of the Monthly Meeting of New-York, concerning our esteemed Friend, JOHN MERRITT, *deceased.*

He was born in Cortland Town, West Chester County, State of New-York, the 23d of 4th Month, 1758. His parents, although not members of our religious society, attended its meetings, bringing their children with them. The subject of this memorial became a member about the twenty-sixth year of his age, a short time before his marriage. His health becoming feeble, so as to render him

unable to support the fatigues attending agricultural pursuits, he removed with his family to this city about the year 1793, where he commenced business, and pursued it for about thirty years, sustaining the character in his dealings amongst men, of an upright and honest man.

About ten years before his decease, his children being married and settled around him, and exertion on his part being no longer necessary, he relinquished business and resided with his son-in-law. During this period, and indeed for many years previous, much of his time was spent in visiting and consoling the afflicted; and although unable to contribute much in a pecuniary way to their relief, yet he often caused the abode of poverty to be cheered by making the more wealthy acquainted with the situation of its inmates.

From the time he became a member of society, he was a diligent attender of our religious meetings, and was often led, in his friendly visits to others, more particularly those in the younger walks of life, to encourage them to the performance of this incumbent and reasonable service. He was for a long period, an Overseer, of the Meeting of which he was a member; and few of those to whom his labors in this capacity were extended, will soon forget the paternal kindness that marked his manner on such occasions. He also,

for many years, filled the important station of an Elder. His meekness, simplicity, and circumspection of conduct, gave him much place in the minds of his friends, being conspicuous for loving kindness and charity.

For some weeks before his death, his disease (the dropsy,) increased rapidly upon him, confining him most of the time to his house, during which he had his seasons of close conflict.

He, whose dispensations to his children are all in wisdom, was pleased to withdraw the light of his countenance, and suffer his mind to be overshadowed, as with a thick cloud; yet in this state of affliction, both of body and mind, he did not cast away his confidence, believing that he who permitted this trial of his faith, would, in his own due time, cause the cloud so to be dispersed, and that he should be favored to feel his supporting arm of power, to be underneath in the solemn hour of death, which he felt to be rapidly approaching. To one of his daughters, who tenderly sympathised with him, during this season of conflict, he said, "do not feel anxious, it is no new thing to be proved in this way; it has been so with many others; even the blessed Master, in a trying hour, cried out, 'why hast thou forsaken me,'" and added, "I trust all will yet be well with me."

About ten days before his decease, he appeared so much more unwell, as to require the family to be called in the night. Upon their entering his room,

he remarked, "I am sorry you should be disturbed, as I do not expect you can do any thing to relieve me." On being told, they could not feel satisfied to be from him at such a time as this; he, with a sweet smile on his countenance, remarked, that he hoped they would not be agitated or alarmed, that he was not in the least—that he felt peace and quietness in his own mind—that every doubt was removed, and every cloud dispersed, all was bright before him, and that there was nothing in his way—that his heart was filled with love—that he was ready to break forth in singing Hallelujah, Hallelujah, and several times repeated Oh! Joy, Joy, Joy.

He expressed a desire to see some friends, with whom he had been formerly associated in exercise, for the support of our religious testimonies in this city. Some of whom, on being informed of it, called to see him. He appeared glad of the opportunity of taking them by the hand, evincing that his spirit was clothed with that love, which seeks the good of all—embraces and would gather all without distinction, who submit to its holy influence.

One of his legs becoming increasingly painful, he was desirous of knowing if there was any change in in its appearance. On being informed that there were dark spots on it, he remarked, "I suppose it is mortification, and will probably terminate before many days; it is what I have looked for, and I now

feel fully prepared for the event." On one occasion, when laboring under great pain, of which he had frequent turns, his friends expressing great sympathy with him, he remarked, that his distress was very great, but although he suffered much, yet not so much as the blessed Master, whose agony was so great, that he sweat as it were great drops of blood, adding, that it was only distress of body. His mind being evidently in perfect peace, he seemed to gather strength to bear up under his distress, by frequently calling to mind, and several times referring to that circumstance.

About three days before his decease, feeling his strength to be failing, and aware that the time of his departure was drawing nigh, he took leave of his family and those in attendance, under solemn and affecting feelings; extending counsel and encouragement in a remarkable manner. At another time, one present, hearing him say that, like Jacob of old, he had wrestled all night for the blessing, added, (and those present felt the force of the observation,) that he now, like Jacob, could rest upon his staff, and confer a blessing on his children.

On fifth-day evening, he signified he had passed through a state of close trial; it seemed as if a view of his whole life had been spread before him in a very remarkable manner; many occurrences in

his youth, that he had not considered really wrong, were afresh brought into remembrance, which now appeared vain and sinful, and caused him gratefully to acknowledge and query, as the woman of Samaria did—"Come see a man which told me all things that ever I did—is not this the Christ?" But he now felt that they were all blotted out, and that there was not a cloud in his way; he could now sing the triumphant song, "O death where is thy sting? O Grave, where is thy victory?" And afterwards remarked, "I never, until within a few days past, have seen the time when the thoughts of the message, 'Steward, give an account of thy stewardship, for thou mayest be no longer steward,' had not brought rather a dread over my mind; but now the prospect is so bright, that I sometimes fear I shall not wait with patience, the appointed time."

On sixth day, about noon, on waking from a long sleep, he thus addressed his dear wife and children, who were around his bed—"I commend you in the words of Christ to his disciples, that ye love one another; remember it is the last advice of a dying father." He then gave directions about his funeral, requesting to be put in a white pine coffin, and that all should be done in a plain way, and without parade. He then embraced and took an affectionate leave of his dear companion, and re-

quested, that if any called, to whom it might be thought his closing scene would be useful, that they might be permitted to witness it, that he feared not death, but felt, that to him, it would be a happy change.

This was the last time his mind appeared collected, after which, he lay in a sort of stupor until the afternoon of the next day, the 26th of the 10th month, 1833. He then appeared to fall into a deep sleep; and in the evening, ceased to breathe; being in the 76th year of his age. And we believe that his sanctified spirit is gathered with the righteous of all preceding generations to a state of rest and peace in the full fruition of that joy, of which he had been favored to have an abundant foretaste.

The Testimony of Amawalk Monthly Meeting, concerning PHEBE WRIGHT, *deceased.*

This, our beloved friend, was the daughter of Ephraim and Elizabeth Quinby, and was born at Aimwell, in New-Jersey, the 9th of 3d Month, 1747. Her parents were not members of the Society of Friends. When quite young she removed, and lived with a connection in the county of Westchester, within the limits of Purchase Monthly Meeting, where she resided till after her marriage

with Reuben Wright, which took place in the year 1770. About this time, she became convinced of Friends' principles, and in due time became a member of Purchase Monthly Meeting. By giving heed to the dictates of truth in her own mind, she advanced in religious experience, and received a gift in the ministry.

In the year 1784, she, with her husband and family removed within the limits of this meeting, of which she was a member the remaining part of her life. She was a diligent attender of our religious meetings, when of ability, even to advanced age; and having the charge of a pretty numerous offspring she manifested a deep concern for their welfare, frequently saying, "dear children, be diligent in the attendance of religious meetings, for if they are attended under a right concern, it will prove a blessing; and further exhorted them to beware of the fear of man; for, said she, "I have been as a star, shining but glimmeringly, by giving way thereto;" and pausing a little, she exclaimed, "Oh! Lord, thou knowest that I have ever loved thee from a child to the present day; if consistent with thy will, admit me into thy holy enclosure."

For several years before her decease, she was afflicted with an asthmatic affection; and about two weeks before her close, the disorder seemed to indicate a final separation from all things here be

low. This prospect brought no terror with it; but she appeared perfectly resigned to the will of her Heavenly Father, saying at one time, "I know not what I am spared here for, except it is to fill up my cup of suffering; but thy will, O Father, and not mine, be done."

The day before she died, she said that the preceding night, had been the most pleasant night that she ever experienced, fully evincing that she enjoyed her divine Master's presence. She retained the possession of her mental faculties to the last; and on the morning of the 27th of 12th Month 1832, she quietly passed away, as one falling into a sweet sleep, aged nearly 86 years.

A Memorial of Cornwall Monthly Meeting concerning our beloved Friend, MARY TITUS.

She was born on Long Island, the 13th day of 3d Month, 1761. Her parents, Henry and Elizabeth Cock, were members of the Society of Friends. She was made sensible in early life, of the dealings of her great and Gracious Creator, and was concerned to seek the kingdom of Heaven, and the righteousness thereof; and the promise of the Divine Master was verified in her experience; "all these (necessary) things shall be added."

She was married to our Friend, William Titus; soon after which, she removed with her husband to Cornwall, and became a member of this Monthly Meeting. She was a faithful and affectionate wife; the law of love and kindness appeared to be the governing principle of her mind; she was a tender mother, without giving way to the improper indulgence of her children, and was very exemplary in the attendance of religious meetings, careful to have her children with her, not suffering worldly business to prevent the discharge of this important duty.

She was of grave and solid deportment, and of a meek and quiet spirit. She was appointed to the station of an Elder soon after her settlement in this meeting, in which service, she continued useful during the remainder of her life. It was the lot of this, our dear Friend, to meet with close trials, which she was enabled to endure with patience and resignation.

Her concern for the welfare of society, did not abate in the decline of life, though she felt herself in some measure released, from taking so active a part in meetings for discipline, as she had formerly done; expressing about two years before her death, in a Monthly Meeting, a belief that her days' work in that way was nearly done; but that she felt no abatement of concern for the promotion of

truth, and expressed a desire, that those in younger life, might witness a qualification, to labor for the advancement of its testimonies. She was confined in her last illness, about seven months; during this time, she endured great bodily suffering, which she bore with Christian patience.

In a time of great distress, when her children were sitting about her, she said, "it does me good to have you sit down and sympathize with me, and to intercede that faith and patience may hold out to the end."

She often expressed a desire, that her children might be engaged in the promotion of the cause of truth and righteousness; and that they might continue, when her mortal part should be laid in the grave, frequently to visit each other, and keep the chain of tender and endearing friendship bright.

She observed that she had been favored to feel a flow of love more constant, since her illness, than at any former period of her life, which was also manifested through her counsel and advice to those who visited her; encouraging the youth to bear the cross, expressing the consolation she now felt, in that she had yielded in good measure to manifested duty in early life.

She frequently mentioned the benefit that she had received when young, from the labors of those engaged in religious visits to families; and greatly

desired that the Lord would still continue to call and qualify laborers in this important work.

Not many days before her decease, her bodily affliction being very great, and having a blessed assurance of her reconciliation to her Heavenly Father, she became desirous to be released, and on being reminded of the expression of Christ, under the prospect of the bitter cup of suffering; "not my will, but thine be done;" she answered, "yes, I know it," and added, "we must not only be willing to die, but also to live, as the Lord's time is always the best time."

She departed this life the 14th day of 7th month, 1833, and we have no doubt, has received the answer of "well done good and faithful servant, enter thou into the joy of thy Lord."

The Testimony of East Hoosic Monthly Meeting, concerning PHEBE, *late the wife of* JOSEPH SHOVE.

She was born at East Greenwich, on the 1st of 7th month, 1776, of religious parents, Isaac and Phebe Upton; the latter was removed by death, when the subject of this memoir was a child, which left her more exposed to the allurements of the world; but being religiously inclined, she manifest-

ed an increasing concern to keep to plainness and simplicity; she was a diligent attender of our religious meetings, and careful in encouraging her family to this important duty. Several years previous to her last illness, she was appointed to the station of an Elder, and appeared sensibly affected with the responsibility of the station; but trusting in the sufficiency of Almighty help, she endeavored to discharge her duty under the teaching of divine wisdom.

She was taken sick on the 4th of 8th month, 1833, and endured a painful illness for about a year, manifesting much patience and resignation. She experienced many baptizing seasons, in which she administered instruction, reproof, and encouragement to many minds, having strength and utterance given to the admiration of those that were present. She was led with thankful acknowledgment, after those favored opportunities, to rejoice in the Lord, and joy in the God of her salvation; fully believing that it was through suffering and much tribulation, that we gain an admittance amongst the ransomed and redeemed of the Lord; often saying, that she was willing to spend and be spent for the promotion of the cause of truth and righteousness on the earth. She expressed her renewed and earnest solicitude for the precious youth, that they might come up in obedience to

their Heavenly Father's will, and be as lights in the world, denying themselves and taking up the cross, that they might obtain the crown of peace to their never dying souls, making mention of the sufferings of our forefathers and predecessors, whereby they procured many privileges that we now enjoy: how they were dragged to prison, and many sealed their testimony with their blood, and added, "Oh, that none may give way to discouragement, but press on towards 'the mark for the prize of the high calling of God in Christ Jesus,' for the Lamb and his followers will have the victory. Oh, this is a heavenly consolation worth seeking after, by the whole human family. What shall I render unto my God for all his mercies; glory honor, praise and power, be ascribed unto his adorable name for ever."

Two Friends, who were in unity with her previous to the late separation, coming in, asked her how she did; she replied, "I am weak in body, but believe I can say, I am strong in the Lord," and asked them to sit down. After a time of silence, she commenced with telling them, that her mind had been deeply exercised that forenoon; it seemed almost insupportable, and said she, "I sought the Lord to know the cause, and he was pleased, in his infinite goodness, to reveal his will to me; and an assurance was given, that it was

not through my own deviations, but on account of declensions in society, from the true fold of rest. Oh, this has caused deep mourning indeed; but the Lord's power has been my support; I did not know that I should have any thing to communicate to any one, in this way. But dear Friends, be up and doing—come forth in the glorious cause of truth—let us join hand in hand in his great work, for he has arisen with power and might, and is shaking the earth and the false heavens also, for the truth is making its way, although all the combined powers of darkness fight against it, it will prevail. Oh, that his hand may not spare, nor his eye pity, till judgment is brought forth unto victory. O, touch not the Lord's anointed, nor do his prophets any harm. Come let us join in faithfulness, and willingly devote the rest of our lives to the service of the Lord. There is great need of renouncing the world and all the vain-glories thereof, to become the true followers of our holy pattern, the meek and lowly Jesus. I have often thought it was a great thing to be a true follower of, as well as a true believer in Christ; willing to part with all for his sake, fully believing it will not answer to keep back part of the price."

She wished to be remembered to a near relative, and said, "give my love to him in the Lord, and tell him I have a full assurance of going to rest,

and that I remain firm and unshaken in the faith of our Lord Jesus Christ—that I have long been established in, and which never was and never will be shaken." To a sister who came to see her, she said, "dear sister, be faithful in discharging thy duty to thy precious children; do not deck and adorn them, by giving way to the fashions and customs of this world; a stripping time will come," and holding up her feeble hands, she said, "look here, and see what all flesh must come to."

At another time, an acquaintance coming to see her, she mentioned how it had been with her the preceding day, and said, "It has been a day of deep probation with me. I thought that I had done my days' work, months ago; but I have found a great work since, and believe I have not finished yet. Although nearly exhausted and my strength almost gone, I have felt the presence of the unslumbering Shepherd of Israel to be near, and have found him to be health in sickness, riches in poverty, and a present helper in every needful time." The remark was made by one present, "as thy day is, so shall thy strength be;" she replied, "I know it to be so; for after the most extreme weakness, I have had to declare unto others what He has, in his loving kindness, seen meet to qualify me to dispense unto them; may we be valiant soldiers in the cause of Christ on earth." She ex-

pressed much more on this wise, that was not taken down.

At one time during much bodily distress, she said, "I have remembered how it was with our blessed Saviour, when on the cross, he cried out, 'My God, My God, why hast thou forsaken me?'" and then added, "not my will, O Lord, but thine be done; my distress is nothing comparable to his sufferings." She then prayed that she might be enabled to bear all that the Lord was pleased to lay upon her, and wait in quiet submission for her final change, saying, "the Lord's time is the best time." To her friends, who were in her room, she said, "come join me in singing hallelujahs to my God, who is all glory, wisdom and power." She then wished to have her family together, saying, "I believe my work is almost done." Then appearing in supplication, she prayed that the Lord might be with her dear family in the time of separation that would soon take place, adding, "not my will, but thine be done." Her husband being present, she, in an affectionate manner, took her leave of him, and said, "It has been a great trial to me to leave thee, but the tie that has long bound us together, must now be separated; do be willing to give up to what is required of thee, and the Lord will bless thee, and will be thy companion and guide. I am sensible that thou wilt meet with many trials, but

my prayer is, that thou mayest be supported under them." To her children she said, "be good to your father; he has been a kind father to you, and do endeavor to be a comfort to him in the decline of life." Taking them separately by the hand, she imparted to them much good advice, and bidding all farewell, she said, "don't mourn for me, do give me up; I believe my work is now done—I have fought the good fight—I have kept the faith, and shall finish my course with joy."

She continued in a peaceful resigned state, and near the last expressed herself as follows:—"Oh! what a glorious prospect I have—I can see the heavens opened ready to receive me in the mansions of rest. Oh, blessed convoy, hasten if consistent with thy will, why tarry longer? I shall soon join the angels and archangels in singing the glorious anthem of peace."

A short time before she breathed her last, she said, "I believe the time of release has come, and that my prayer will be granted, that this day might be the last, if it was the Lord's will."

She departed like one falling asleep, retaining her senses to the last, on the 8th of the 8th month, 1834; and no doubt has received the salutation of well done thou good and faithful servant, enter thou into the joy of thy Lord.

A Memorial of the Monthly Meeting of Friends of Nantucket, concerning our deceased Friend, SUSAN F. PELL.

A record of the gracious dealings of Almighty goodness to individuals who have been removed from us by death; while it is calculated to "stir up the pure mind by way of remembrance," may, with the Divine blessing, be a means of drawing the thoughtless and unconcerned to reflect upon that period, when the impressive admonition must be heard—"Steward, give an account of thy stewardship, for thou mayest be no longer steward."

It is in this view that we have believed it right, thus to preserve some of the interesting particulars, which marked the closing moments of our beloved Friend, Susan F. Pell, whose memory is dear to those with whom she was connected in religious fellowship, and by whom her loss has been sensibly felt.

We do not apprehend ourselves called upon to enter into a minute account of the incidents which marked her early life, or the dispensations through which it was her lot to pass; because those events, though important at the time, as appertaining to herself, are less a matter of general interest, than

those to which we have alluded, and which we feel it our duty in a particular manner to preserve.

We believe the instructive lesson which a well spent life inculcates, is sometimes deeply impressed by the serenity which its closing moments exhibit; and that it not unfrequently inspires the fervent aspiration, "let me die the death of the righteous, and let my last end be like his."

We desire that the example of this our beloved friend, may induce such a reflection, for we believe that those who knew her best, will admit that it holds forth the invitation, follow me as I have (endeavored) to follow Christ. In whom she believed, and on whom alone, she trusted as the sure anchor of her hope for eternal salvation.

The subject of the present memoir, was born at Nantucket, the 28th of 4th month, 1784, was educated a member of the Society of Friends, a connexion which was continued during the whole period of her life. She survived both her parents, George and Rebecca Folger, the latter but about two years, whose separation, to her daughter, was a trying dispensation. But she murmured not at that hand which had seen fit to sever the cord that had bound them together in near fellowship, and calmly resigned her beloved mother to him who had called her to himself.

She removed from Nantucket after her marriage,

and resided in New-York till she was left a widow; after which, in the year 1828, she returned to the place of her birth; and upon the establishment of the Monthly Meeting of Friends of Nantucket, by Westbury Quarterly Meeting, she became an active member of that meeting, filling her several allotments acceptably to her friends, and, as we believe, with satisfaction to herself. She manifested a deep interest in the maintenance of our several religious testimonies, which, we believe, was the result of a rightly exercised mind; whereby she was qualified for the proper discharge of the important duties of life, rendering the application to her of the apostolic doctrine peculiarly appropriate—"Pure religion and undefiled before God and the Father, is this,—to visit the fatherless and the widows in their affliction, and to keep ourselves unspotted from the world." Her confidence being placed in the eternal principle, rather than in the unsubstantial systems, the creeds and confessions of faith of men; she was led to a faithful attendance of all our religious meetings; and in her last illness expressed to a friend who called to see her, the satisfaction she had derived from the performance of this reasonable duty, saying that she had found consolation in it; having at times gone to meeting, feeling poor and destitute; but as she sought for the spring of Divine life in herself, and

kept to this, she had been favored to return, as it were, filled and satisfied. She expressed an earnest desire, that all our members might be alive to this important concern; and as an evidence of her faith in the promise that where two or three are gathered together in the Master's name, he would be there in the midst of them, to bless them; she further remarked, that she encouraged her daughter, (for whom she expressed the deep solicitude of a kind mother,) to leave her and go to meeting, even when she felt that it was hardly safe for her to be left alone. During the interview alluded to, she expressed the satisfaction she derived from the reflection, that there was a communion of soul with soul, in a state where there could be no separation—where every nation, kindred, tongue and people meet and mingle together; and added, that she rejoiced that however prejudice and misapprehension might separate here—might divide brother from brother, that in the blessed communion of saints and angels in Heaven, was heard one interrupted song of praise for ever and ever.

In reference to the particular meeting, of which she was a member, she remarked, that though it was small, she regarded this as a matter of little consequence; that our strength consisted not in numbers, but in individual faithfulness; and all she craved was an evidence of Divine acceptance;

adding, that if a better way had have been manifested to her, she should have carefully walked in it.

Several times during the interview, she manifested considerable emotion; and there can be no doubt, that it was the result of an impression on her own mind, which had for several months manifested itself, that the time of her earthly pilgrimage was drawing to a close. No one who witnessed the preparations she made, having reference to such an event, could be in doubt of this. And a letter to a beloved friend in New-York, probably the last she ever wrote, is closed with the following impressive reflections:—"If we meet not again, dear friend, in this vale of tears, this I can assure thee, thou art dear to the fondest feelings of my heart; and I crave, we may be permitted to meet in that state of blessedness, where neither change nor separation is known, but where one unbounded love encircles all."

It was the last salutation of affection to an absent friend, but he who in mercy hath promised that the floods shall not pass over those who repose in him, was found to be near to support her, and give her confidence at the trying hour; for, to her daughter, who seemed much affected at seeing her mother sinking under bodily suffering, she remarked, "it distresses me to see thee grieve, not on

my own account, but on thine; my own mind is at ease—there is nothing in my way." At another time, after a severe struggle of nature, which indicated immediate dissolution, she said, "it seems as if my work was done, and I hope well done." How much is comprehended in such expressions at a moment like this; they only, who can estimate their import, can truly appreciate them. The event proved the correctness of her remark, that her work was done, for on the succeeding day, the 16th of 2d month, 1835, she quietly departed this life in the 51st year of her age.

When we reflect upon the peaceful serenity, which, while it marked the closing scene of our dear friend, seemed somewhat to hallow the dispensation; do we not feel our hearts touched, as it were with a live coal from His Holy Altar, pointing our spiritual affections individually, to that city which hath foundations, whose builder and maker is God. May we cherish these feelings, that thus we may hope to be partakers of that state of blessedness referred to by our deceased friend, and upon which we believe she has entered, where neither change nor separation is known, "but where one universal love encircles all."

The Memorial of Rensselaerville Monthly Meeting, concerning our Friend JORDAN FROST, *deceased.*

Being sensibly affected with the loss we have sustained, in the removal from works to rewards of this our beloved friend, we feel our minds engaged to give forth the following testimony concerning him.

He was born at Oysterbay, on Long Island, in the 2nd Month, 1754. Although our information respecting his early life is imperfect, yet it appears that he was of a sober and sedate turn of mind from his childhood. By yielding to religious impressions he felt himself drawn to join in membership with Friends, about the twentieth year of his age; according to the testimony of those who knew him, he was at this early period engaged for the promotion of truth and righteousness in the earth, being an example of simplicity and uprightness. He very early evinced a religious concern in relation to the use of ardent spirits, and was zealously engaged, both by example and precept, to discourage the vending and consuming of this article.

About the twenty-seventh year of his age he married Amy, daughter of Jacob and Amy Underhill, and removed within the compass of Nine Partners Monthly Meeting. He was soon after ap-

pointed an Elder. This important trust he continued to exercise, we believe, with faithfulness for more than fifty years, until his death. He had a clear view of the importance and excellency of a sound and living ministry. His concern for the welfare of society, as well as for the growth of individuals in true religious experience, joined to the natural tenderness of his feelings, made him a sympathising fellow-helper to those in the ministry, and qualified him to speak a word in due season, by way of counsel or encouragement, to the exercised traveller.

In the year 1799, he experienced a close trial in the death of his wife, which he bore with Christian fortitude and resignation.

In 1803 he removed within the limits of this Monthly Meeting, then a branch of Coeymans.—Here a field of labor was opened for his usefulness; he stood many years in the capacity of overseer, for which service he was eminently qualified. To his own Monthly and Quarterly meeting he was a diligent servant, often riding many miles to attend to appointments, for which he was particularly qualified. He was remarkable for his diligence in attending religious meetings, believing it to be a solemn duty, and his deportment in them was solid and weighty.

He loved peace, and often usefully exerted him-

self in promoting it; and being much beloved, he was eminently useful in settling differences, not only in his own Society, but among his neighbors.

He was a true sympathiser with the afflicted, often visiting the members of his own Meeting in their respective families, administering counsel and encouragement suited to their several circumstances. He having himself derived much consolation from the perusal of the Scriptures of Truth, he was concerned to encourage others in the reading of them.

He was not officious in religious matters, but, when he expressed a sentiment, possessing uncommon diffidence, great weight was attached to it.

The degraded condition of the enslaved African race was early an object of his concern—his sympathetic mind was engaged to promote their freedom; and it is believed to have been much through this early exercise that the slaves in his father's house were manumitted. He continued to maintain this important testimony through life, having for many years abstained from the use of the produce of slave labor, often expressing a desire that no act of his might contribute to the calamity, that he believed would overtake the nation if the practice of slavery were persisted in. In relation to his own Society he was heard to remark, a short time previous to his death, that he did not see that

the Society could advance without greater faithfulness in this important particular.

The last Meeting he attended was on a First-day, a little more than a week before his death, in which he was observed to be much affected with tenderness. His last illness was short, through which his mind was calm and evidently centered in God. Although his mental faculties were somewhat impaired, he was sensible his end was approaching, and expressed his resignation in either life or death. Thus, without apparent pain, he gradually declined, and departed this life on the twenty-ninth of Fourth month, 1835, in the Eighty-second year of his age, and we doubt not is now permitted to enjoy the reward of a well spent life.

A Memorial of Oblong Monthly Meeting concerning ISAAC HAVILAND.

He was born in the town of Rye, Westchester County, State of New-York, about the year 1750. His parents' names were Benjamin and Charlotte Haviland. They were zealous Episcopalians, and instructed him in that way of worship. His father dying before he arrived at manhood, he was soon after placed with a connection to learn a trade.

After serving out his apprenticeship he removed and settled within the limits of this Meeting: soon after which he was convinced of the principles of Friends, and, on his request, was received into membership with them.

By taking heed to the unfoldings of the spirit of Truth, he was thereby enabled effectually to commence the work of self-denial in refraining from those vanities which are so liable to captivate the youthful mind. From the time he became a member of our religious Society, his steady uniform conduct was worthy of imitation. Although his residence was seven miles from Meeting—the country then new and the road extremely difficult to travel, yet, under these discouraging circumstances he was a diligent attender of Meeting, and continued so through life. Through his faithfulness and dedication, with that of some others in his neighborhood, way was opened in the course of a few years, to set up a Meeting near his home. This he esteemed a great privilege, believing it had a tendency to exalt the testimony of Truth; and he looked back upon this circumstance with much satisfaction, even in the last stage of his life; observing, on the evening previous to his decease, that he believed the little Meeting of Friends in his neighborhood, had been set up and established in the power of Truth, and had been a blessing to

him and others, and signified that he had willingly done much for its support.

He was a good example of plainness and simplicity, to the propriety and utility of which he bore frequent testimony. He willingly visited the abodes of the afflicted, and in that cheerful and open disposition peculiar to himself, which often brought consolation to those and others who were the receivers of his social visits. In the course of his sickness, he was kindly visited by many of his Friends and acquaintances, which gave him great satisfaction, as he often expressed, having realized in time of health much social enjoyment in the society of his Friends.

He occupied the station of an Elder upwards of thirty years; in which capacity he manifested an unremitting zeal for the promotion and prosperity of Truth in this branch of society, as also a lively interest for the maintainance of good order in the Society generally; many times encouraging Friends by precept, correspondent with his example, to the due attendance of Meetings. He frequently attended neighboring Meetings, particularly Nine Partners and Purchase. The last Meeting he attended was a Quarterly Meeting at the latter place, held in the Tenth month, 1835, where his last sickness commenced, or became apparently serious: though laboring under much indisposition,

he attended the different sittings of the Meeting. On returning home, his strength seemed considerably impaired, so that he kept his room. Under this trying dispensation, when in full prospect of an approaching dissolution, he gave clear evidence of that christian resignation, which nothing but the power of redeeming love can produce, saying, "he had been much favored with health during his life, and that this was his first confinement, and believed it would be his last"—adding, "but the Lord's will be done" Then observing, though thus reduced to so helpless a condition, "I am even favored in this, as I undergo but little extreme pain, and if my bodily sensations were only as much at rest as my mind, I should enjoy a state of perfect serenity and quiet."

In the early part of his sickness he observed to one of the family, "I believe I shall continue with you but a short time; I am daily looking for a change, one that I am truly sensible it is a great attainment to be rightly prepared to meet with, but I feel nothing in my way." He then gave directions concerning his funeral, expressing a wish that a general invitation might be given without distinction, to those in particular, who had left our Monthly Meeting, adding "I am sure if they feel as I do, they will attend, for I have nothing but love and good-will for the whole human family."

A Friend being with him, observed, "that he had long been a member of our Society, and had spent much time in the attendance of religious Meetings. He replied "yes, but none too much. It is now a consolation to me, for they that sacrifice willingly on the Lord's altar shall in no wise lose their reward," Further observing, "that he felt a deep interest in the welfare of society and the prosperity of Truth, desiring that they who might be favored to remain a little longer, would be diligent in the attendance of religious Meetings, that Truth's testimonies might thus be promoted and flourish yet again amongst us"—giving much good advice to some of his grand-children and others, which cannot be particularly recollected.

A Friend from a distance calling to see him, in conversation observed to him, "that he had long resided where he now did, and had at no time changed his place of residence." He replied, "I have felt myself so bound to the little Meeting of which I am a member, that I have felt no liberty to leave it." At another time, towards the latter part of his illness, several of his friends and acquaintances coming in, and they being rather unguarded, especially at such a time in conversing upon worldly concerns, he wished them to retire from the room, saying, "this was a burthen to him•

as these things now appeared to be but vanity and vexation of spirit."

Many and various were the tribulations and conflicts of this our dear aged Friend, which appear to have worked together for good, agreeably to his own declaration on the last evening of his life, when being told that it was likely he would continue but a short time, and that a belief was entertained that the bitter cups of affliction and trial of which he had been a partaker, he had known sanctified to him, he replied, "he considered they had in mercy been a favor to him, and his afflictions a blessing;" adding, "it was for want of attending to the inward guide, the spirit of Truth, that so many strayed from the sure foundation."

On the morning of his departure he was still favored with his reason, which had been the case during his sickness. Early that morning it was evident that the time of his dissolution was near at hand, of which he appeared to be sensible, and yet manifested a disposition to communicate, even at this time, although his voice was so feeble that but little could be distinctly understood. He spoke of the burning bush, and the still small voice, that held forth the language of peace, and, in the language of Scripture, said, "Zaccheus make haste,

and come down; for this day will I abide at thy house;" and much more that could not be understood. After a little pause in the quiet he said, "tell our separated Friends, from me, that I remain of the same principle that I ever was, from my first convincement, and this is a principle of universal love, that breathes 'on earth peace, good will towards men,' and is equal to the whole human family." It being mentioned to him that it was cause of thankfulness seeing he had been so remarkably favored with his reason during his sickness, and that it still remained to be his condition, he replied, "yes, and I hope I continue grateful for it; I know you all that stand around me as well as ever I did." Then calling the family separately by name, he bid them all affectionately farewell, and soon after quietly expired, the eighth of Twelfth-month, about the eighty-fifth year of his age, after an illness of near six weeks, which he endured with a resignation and Christian fortitude, that evinced a foretaste of those heavenly consolations, which we humbly trust he with the righteous of all ages when disrobed of mortality, are made for ever the happy partakers of, without alloy. On the eleventh, his remains were taken to Friends' Meeting-house in the Valley, accompanied by a large number of Friends and neighbors, and after a solemn Meeting held upon the

occasion, they were interred in Friends' burial-ground there.

A Memorial of the Monthly Meeting of New-York, relative to our beloved Friend, PHEBE I. MERRITT, *deceased.*

SHE was born at Shappaqua, West Chester County, State of New-York, the ninth of Fifth-month, 1765. Her parents, Joseph and Phebe Weeks, were concerned to train up their children in the nurture and admonition of the Lord. Her mother, who had an acceptable gift in the ministry, was removed from works to rewards in the prime of life; but it appears she had been faithful to her Divine Master, for, in prospect of her dissolution, she said to her daughter, the subject of this memoir, (then about fourteen years of age,) "If thou wilt follow my example, I have no fear but thou wilt do well."

After the decease of a precious mother, many of the domestic cares of a large family devolved upon her, and it was observed that she discharged the duties which were attached to them, with a degree of dignity and propriety which was not anticipated from one of her juvenile years: although, possess-

ing much vivacity, she sometimes indulged her natural disposition in opposition to the dictates of Truth, and suffered, the necessary consequence, much distress of mind.

In seasons of retirement she often formed resolutions to keep within the bounds which Truth had pointed out to her, and as often, when mingling with giddy associates, yielded to temptation and suffered the bitter consequences; passing sleepless nights and bedewing her pillow with tears. Thus were good resolutions formed and broken, and thus did anguish of spirit lead to repentance again and again until about the eighteenth year of her age, when she was reduced by sickness so low that she expected not to see the light of another day. While in this state, a full view of her many backslidings was presented to her, and remorse and anguish seized her mind: she had no other prospect than that of speedily entering into another state of existence, and she felt assured, that in it, a mansion of rest and peace was not prepared for her—nothing but darkness was before her—nothing but remorse and anguish within her: she was sensible that the arm of the Lord only could save, the power of the Lord only could deliver her. Therefore, in brokenness of heart, in contrition of spirit, she cried unto Him whose mercy endures for-

ever, and who by one of his prophets, made this declaration, "The heaven is my throne and the earth is my footstool, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." She proved the truth of these Scripture testimonies; for the Most High, He who had followed her in long suffering, inclined His ear to her petition and accepted the sacrifice of a broken heart and a contrite spirit.

At this time she made a solemn covenant to follow her Lord wherever it might please him to lead her; and while yet confined to her bed by sickness, when her former associates in the paths of vanity called to see her, in "the love of her espousals" to the Lord of life and glory, she was not ashamed to tell them of the change which had been wrought in her views and feelings, and that she could not again engage with them in a career of folly, if it should even please her Creator to restore her to health. In speaking to a young Friend not long before her decease, she alluded to this time of entering into solemn covenant with her gracious Creator, and said, "I never lost sight of my covenant, from that time to this, and oh! I have never had cause to repent, that I turned to seek and to serve him who is worthy to be served and obeyed." It pleased our Heavenly Father to

restore her to health, and she was thereafter much more circumspect, in life and conversation, than she had previously been.

Attention to the "Law of the spirit of life in Christ Jesus," produced peace of mind and prepared her to see, that it would be required of her to speak to others of the gracious dealings of the Most High with her, and publicly to invite them to "taste and see that the Lord is good." But, when the requisition was made, a sense of her own imperfections and the fear that she might appear to be forward, induced her to withstand clear intimations of duty: distress of mind and severe trials followed these deviations from the path of duty, and it was only after a full conviction that great afflictions awaited her, unless she obeyed, that she was induced to yield; when she bore a short testimony in a public Meeting, and received the rich reward of peace.

After her ministry was acknowledged by the Meeting of which she was a member, she labored faithfully in the vineyard, both at home and abroad; not considering any sacrifice too great to make, nor any labor too arduous to enter upon, for the security of that peace she had obtained with him whom she had found to be "The chiefest among ten thousand, and altogether lovely."

In the year 1831 she experienced a severe at-

tack of sickness, during which she said to a Friend who called to see her on the fifth of Ninth-month, "I can inform thee I am ready to take my departure, but the Lord's will be done. I look forward with feelings prepared to hear the cheering summons, behold the bridegroom cometh, go thou forth to meet him." On the next day she sent the following message to a relative who had been confined some years to a bed of sickness and of great suffering: "Give my most affectionate love and say to her, I have partaken a little of what she has partaken much. I desire that her patience may hold out to the end, and that is all I wish my friends to desire for me. I have nothing to do but to bear the conflicts of the body: amid all, my mind has been kept calm and tranquil, and I have no doubt, as help is implored from Him who is the controller of all things, that I shall be enabled to keep in the patience. I have full confidence that I shall be admitted into the mansion where all sorrow and sickness will be at an end. I think it likely I shall have to pass through great bodily suffering; shall have to drink, as it were, of the worm-wood and gall, but I cannot expect such a poor, frail creature as I have been, can fare better than he who was perfect, and who set for us such a blessed example."

To a Friend who was watching with her, she

said, "her heart had been expanded and filled with love to the whole human family. That it was well for her that she had not put off a preparation for death; she could humbly say, for a long time past it had been her primary concern, when the summons should be sounded in her ears, 'Give an account of thy stewardship,' to be fitted to enter into the rest prepared for the righteous from the foundation of the world: and, that she had not closed her eyes to sleep for some time past until she felt an assurance, if she were not permitted to see another day, it would be well with her."

Her sickness at this time brought her so low that her friends saw no prospect of her recovery; and she often longed for the period when she might pass away and be at rest; yet clear impressions were made upon her mind, that further labor in the cause of Truth would be required of her, and she believed the appointed time for her release had not arrived. After her health was restored, she travelled much in the ministry, attending most or all the Quarterly and Monthly Meetings which compose this Yearly Meeting, and some of those within the limits of other Yearly Meetings; she visited all the families of Friends in her own and in some other Monthly Meetings, and also the families of many who, though not members of our

religious society, are in the practice of attending our Meetings for worship.

In tenth-month, 1833, her affectionate and attentive husband, John Merritt, was removed from works to rewards. Although the separation must have been greatly afflictive, the pain was mitigated to her by his manifest triumph over death; which furnished to every beholder one instance of the fulfilment of this assurance of the blessed Son of God, "Whosoever liveth and believeth in me shall never die."

About two weeks before her decease, under a sense of religious duty, she visited, apparently in a social way, some families residing within the limits of Hester-street Meeting; in the performance of this duty she manifested much concern for the temporal, as well as for the spiritual interests of those she visited; being introduced into deep and warm sympathy with those who appeared to be lonely, and who were indeed, the especial objects of her concern.

She expressed to some Friends a desire that these should not be neglected, and added with great energy, "Oh! how I want Friends to be engaged in this work and to take each other by the hand; it does indeed brighten the chain of friendship; I have been amply paid for the performance of every duty of this kind."

She several times said she believed this was the last visit of the kind she would make, as she thought her work was nearly finished. On one occasion she added, "There is a great field of labor for those that remain; may they be faithful in it."

With a view to attend the approaching Yearly Meeting of Friends to be held in Philadelphia, she left home on seventh-day morning, and arrived there in time for the afternoon Meeting of Ministers and Elders, which she attended, as also, the public Meetings of First-day.

Although considerably indisposed, she went to Meeting on Second-day morning, but shortly after the Meeting was gathered it became necessary for her to leave it, when she was taken to her lodgings at the house of her kind friend, Samuel Haydock. There every attention which the most affectionate solicitude could prompt was bestowed, but the disease soon exhibited very unfavorable symptoms, and produced an apprehension in the minds of her attendants, that the time of her dissolution was near.

On the Third-day morning, she said, "I am perfectly willing to pass away now without much suffering, if it be consistent with the Divine will; but I can say, not my will, but thine be done. I have thought since I have been lying here, if I had

any thing weighing on my mind—any thing to do now—how could I endure it." A friend observed to her that her work had kept pace with the day: she replied, "yes, I believe it has; I think it has; and Oh! what a favor it is that I can feel there is not a cloud in the way." At another time she said, "After doing all that we can do, we are but unprofitable servants."

A message of love from one of her friends being delivered to her she sweetly smiled and said, "It is pleasant to be thus remembered—Oh! this precious love," and then quoted this passage, "We know that we have passed from death unto life, because we love the brethren."

She said to a friend, "How often have I had to make this quotation for the benefit of others,"—"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." In reply to the suggestion that she then realized the truth of it, she said "I do, I do."

It was remarked to her that her suffering was very great, she replied, "yes, very great, but I have endeavored to attain to that state in which I can say, thy will not mine be done."

After remaining quiet a little while she exclaimed, "Oh! the brightness, the brightness, that exceeds the brightness of the sun; what can compare with it?"

During the night she twice repeated, "Great and marvellous are thy works, Lord, God, Almighty; just and true are thy ways, thou King of Saints."

While suffering much bodily pain on Fifth-day night, she said, "I ask not mitigation, not mitigation—Oh! I ask not mitigation of trial, but in deep prostration and humility of soul, I ask thy divine power to support me. Let not thy hand spare, nor thine eye pity."

Although her sickness was attended with great distress, not an expression of impatience escaped from her.

She uttered many weighty expressions which cannot now be recollected, but which, with these that are remembered, clearly show, that the king of terrors was made unto her an angel of light and the valley of the shadow of death, as the bright mountain tops.

She departed this life on Seventh-day night, the 14th of Fourth-month, 1838, in the seventy-third year of her age.

The public communications of our dear sister were solemn, impressive and instructive; and were calculated to turn the attention of hearers to the "manifestation of the spirit" which "is given to every man to profit withal;" to convince them that this (being one with the Father and with the

Son) is the appointed means of salvation, and that it stands not in the wisdom and power of man, but in the wisdom and power of God.

But the influence of Gospel love in directing her movements was, perhaps, more manifest to such as witnessed her daily walk, or were the subjects of her more private ministrations: prompted by feelings akin to those of the good Samaritan, she sought the couches of the sick, the seclusion of the solitary and the abodes of the disconsolate. In these places the oil and the wine often flowed freely, and evidence was furnished to show, although the visitor and the visited were blest together, that "it is more blessed to give than to receive."

Although she made no compromise of principles, but was an undaunted advocate of the Law and the Testimony, yet, in cases of individual delinquency, she seemed never to forget that her Divine Master was gracious, merciful and long suffering, and, as a necessary consequence, that his disciples are bound to labor, in these cases in the spirit of meekness and restoring love: remembering always that being tempted, their own feet may slip.

Her company, even in the latter years of her life, was much esteemed by the young people of her acquaintance, as she was an unimpeachable witness for this truth, that religion places the mind

which is subject to its influence equally remote from levity and from gloom: and, excepting when under preparatory exercise for labor in the church, or for advancement in the knowledge of divine things, causes it to exhibit, by cheerfuless and an active regard to the comfort of others—its own peace and gratitude.

Finally, the many who bear in lively remembrance, either her daily walk or her public labors, can often say, "She being dead, yet speaketh."

Memorial of Duanesburgh Monthly Meeting concerning ZACCHEUS MEAD, *deceased.*

As the memory of the just is ever precious, we think it right to preserve a memorial of our late beloved friend, Zaccheus Mead.

He was born in Little Nine Partners, now town of Milan, Dutchess County, State of New York, on the 20th of Second-month, 1770. His parents were Jehiel and Mary Mead.

When young he was placed with his uncle, Nathaniel Mead, to learn the trade of a blacksmith, where being exposed to the influence of the example of those with whom he associated, he united with them in evil practices:—and by disregarding

the admonitions of Divine grace, extended for his recovery, he fell into a state of almost hopeless depravity. But that power which was still watching over him for good, continued to extend its reclaiming influence. After a time of conflict he was enabled to see clearly the beauty and excellency of the Truth: his former practices became odious in his view: and being furnished with strength from the Lord, he resolved to forsake the ways of vanity and embrace the unchangeable Truth.

This took place during the latter part of his apprenticeship: and being faithful to that measure of light which convinced him of the error of his ways, he requested the care of Friends and was received a member.

After his convincement and while yet an apprentice, he diligently attended meetings.

In the year 1801, he removed with his family and settled within the compass of Duanesburgh particular Meeting, which being small, he was concerned for its growth and prosperity, which he evinced by his orderly walking and steady attendance of meetings for worship and discipline.

Not long after he settled in this Monthly Meeting, it was thought right to appoint him to the station of an Elder, which he filled with meekness and propriety, until his decease. He was a

man much beloved and esteemed by Friends and others that knew him.

He was particularly engaged for the right administration of the discipline, careful to treat with offenders with forbearance and in the spirit of restoring love.

Strongly opposed to slavery, his compassion was extended to that oppressed class of the descendants of Africa, held in bondage in this country. He was also concerned to abstain from the use of articles produced by their unrequited labor.

Eminently distinguished for moderation and equanimity of mind, he was well qualified to discharge the various duties of husband and parent.

Liberality and kindness to the poor and destitute were conspicuous traits in his character.

Having been a pillar and bright example in the church, his loss is sensibly felt.

It was evident he had been failing in health for some time, and about two weeks before his death, he was so much indisposed as to be confined to the house, but able to be up a considerable part of the time until near his close.

To a Friend who visited him during his last illness he remarked, that it was a great satisfaction and stay to his mind at this time, that by a firm reliance on Divine direction and preservation, he had been enabled in a good measure, to lead a con-

sistent life. This was spoken in great tenderness of spirit, and under a grateful sense of the favor. To another Friend who visited him a few days before his departure he expressed nearly as follows: "That preserving power which preserved me in my early years, has continued with me to the present time."

The night previous to his death, though he said but little, it was evident to those present that his mind was preserved in resignation and peace, and that the everlasting arm was underneath for his support.

The next morning, after a period of severe suffering, he became easy and tranquil, retaining his mental faculties after his power of utterance had failed. His wife and children coming to him he took each by the hand and bade them a silent farewell, then laying still, like one falling asleep, he departed this life on the 8th of Eighth month, 1837, in the 68th year of his age; and we entertain the fullest confidence that he has gone to enjoy the reward of the righteous.

On the 10th, a large number of Friends and others, attended his remains to the place of interment, in Friends' burial ground.

A Memorial of Creek Monthly Meeting, concerning our friend, DAVID HALSTED, *deceased.*

Being deeply affected, under a sense of the loss we have sustained, in the removal from works to rewards of this our beloved friend, we feel our minds engaged to give forth the following testimony concerning him

He was born in West Chester County, in the State of New York, the 27th of Sixth-month, 1777. His parents were David and Noami Halsted.

In the 23d year of his age he joined in marriage with Judith, daughter of John and Judith Griffen; and soon after removed and settled within the limits of this Monthly Meeting.

It appears from his own expressions, that he was early visited with the secret manifestations of Divine love, and by yielding obedience thereto, he believed it was required of him to publicly proclaim the gospel of peace and salvation. His first appearance in the ministry was about the 28th year of his age; and abiding in humility, and watchful dependence, he experienced a growth in his gift; and became an early example in plainness of habit and deportment, consistent with our religious profession. He was an affectionate husband and tender father, careful in the education of his chil-

dren, and appeared above all things desirous to see them walking in the truth. His heart and house were always open to receive his friends; and he often expressed his concern that Friends should keep in simplicity and moderation; being himself an example in those respects.

His conversation was often instructive and edifying: although it was sometimes his lot to feel much depression of spirit, and to pass through many deep provings and trials; yet we believe he had often to witness the truth of the declaration, "Blessed are they that mourn for they shall be comforted." He was a lover of retirement, delighted in reading the Scriptures of truth, and encouraged others to read them understandingly; in which practice he continued to the end of his days, often quoting the passage "Seek first the kingdom of Heaven and the righteousness thereof, and all things necessary shall be added." Being a diligent attender of Meetings, he labored to encourage his family and others to a strict observance of this important duty. He was zealous for the support of our Christian discipline, and maintenance of the good order of society, and desired Friends might dwell deep, and prosper in the truth. The interest he expressed for the welfare of the young was very great; earnestly inviting them, while in the morning of their days, to yield in obedience to the dic-

tates of the holy spirit, assuring them that nothing but a strict attention thereto could give them comfort in life, or hope and confidence in the hour of death.

Although he was zealous for the promotion of the principles embraced by Friends, his mind was clothed with charity towards all other religious professions, fully believing that God is no respecter of persons, but that in every nation, he that feareth him and worketh righteousness will be accepted of him. His concern in the ministry did not lead him much from home. He made some visits to adjacent Meetings, and was frequently invited to attend funerals amongst those not of our society; his ministry being lively and edifying, many can bear witness to the counsel and advice received.

For several years prior to his death, he was afflicted with lameness, accompanied with almost continued bodily pain; but when able to attend Meetings, he was frequently strengthened to rise superior to the pressure of disease, and in the flowings of gospel love, to bear testimony to the efficacy of the divine principle of light and grace, and to invite others to an unreserved submission and obedience thereto, that they might experience for themselves that the Lord is good.

In the summer of 1839, he was attacked with severe illness, which confined him at home for sev-

eral weeks, which affliction he bore with Christian patience, often expressing, that he had been led to look over his life, and saw nothing in his way; but, that all was peace and quietness.

The last time that he was permitted to meet with his friends, being on the fourth day of the week, he addressed them in a feeling manner; and said, it appeared to him his stay in mutability would be short; advising them to be faithful in the discharge of their duties, and to show forth by their daily walking that they were the followers of the meek and lowly Jesus; and desired that Friends would not suffer themselves to be so engaged with the cumbering things of this world, as to neglect the assembling themselves together, especially on the middle of the week, but be encouraged to give all diligence, to make their calling and election sure; that our Society might once more arise and shine, as in former days.

On the 16th of Twelfth-month, 1839, he was taken ill, though the physician who attended him, said there was nothing alarming; yet he seemed sensible that his time was short; and conversing with a friend who came to visit him a few days before his departure, he said that he had been a long time wanting to make a visit among Friends at Nine Partners; and said, I am glad we have been; (having an allusion to himself and wife,) adding, I

am confirmed that I have not changed; I am the same that ever I was. The longer I live the more confirmed I am, that a straight forward course is the best: let others do as they may, I will do that which I believe my Heavenly Father calls me to do, for it will be but a little longer.

On the 26th of the month, a near relation taking leave of him, he bade her an affectionate farewell, and said, "I shall never see thee again," adding "my belief is fixed on the immutable basis of truth." About four o'clock in the afternoon of the 27th, some Friends taking leave of him, he said, "the sting of death is taken away; I feel nothing but love and good will towards every body the world over," and the sweet composure of his mind seemed to indicate that all was well.

In the evening he was seized with an apoplectic fit, and lay speechless until the evening of the 29th, when he quietly breathed his last, aged 62 years, a minister 34—and we trust he is now a partaker of those joys we have so often heard portrayed by him, as being in store for all those who are concerned to dwell in that love, which is the badge of true discipleship.

Memorial of the Monthly Meeting of New York, concerning our deceased friend, ELIZABETH H. WALKER.

Believing that "to commemorate the lives of the righteous is a tribute due to their memory, and may prove an incentive to the living to emulate their virtues," we are concerned to preserve some account of the life and religious labors of this valuable Friend.

She was born at Sheffield, in England, on the 26th of Eighth-month, 1761. Her parents, Wm. and Mary Hoyland, were members of our religious Society. Her father died when she was about five years of age, but she appears to have been carefully educated by a concerned mother. About the year 1789 she removed to Birmingham, and conducted a boarding and day-school for girls, in connection with a female Friend. It was during her residence here that she first appeared in the ministry, but no information can now be obtained relative to the exercises of her mind at this period, or the circumstances which attended her early dedication to the service of her Divine Master, but there is reason to believe that her public communications, before leaving England, were acceptable to her Friends. In the autumn of 1798 she came

to the United States, and for a time, resided in the city of New York, where she was engaged in teaching school. In the First-month 1802, she married our late esteemed friend Thomas Walker, and soon after, removed with her husband to West Farms, within the limits of West Chester Preparative Meeting, which was then attached to the Monthly Meeting of Purchase.

She was acknowledged a minister in Ninth-mo. 1807, being then in the 47th year of her age. By faithful obedience, she was made eminently useful in promoting the cause of truth and righteousness in her day. In Sixth-month 1808, she obtained a minute from Purchase Monthly Meeting to perform a religious visit to Stanford and Easton Quarterly Meetings, and to appoint some Meetings within the limits of Nine Partners Quarterly Meeting. In this visit she was accompanied by Rebecca Titus, a highly esteemed Friend and Elder of Purchase Monthly Meeeting.

She visited Friends and others within the compass of Canada Half-year's Meeting, and the Quarterly Meetings of Ferrisburgh, Easton and Nine Partners, in 1809, and from that time she was diligently engaged in a succession of similar services till near the close of her life. In the winter of 1810–11 she made a second visit to Canada and other places North; and again, in

1812. In 1816 she travelled extensively in the Western and Southern States In 1817, after attending Baltimore Yearly Meeting, she travelled through Virginia and North Carolina, having a Meeting in the Capitol, at Washington, on her return. A visit in the Eastern States was performed in 1819; passing into Maine, and returning by way of Quebec and Montreal, and in 1822, as one of the Yearly Meeting's Committee on Indian concerns, she paid a visit to the Indian tribes, under the care of Friends, in the Western part of this State. In the Sixth-month 1823, she embarked for England, under a concern which had attended her mind for some years, to visit, in gospel love, Friends and others in Great Britain and Ireland, and some places on the Continent of Europe. A brief account of this visit, written by herself, is as follows:—"Perhaps I was never more sensible of a state of strippedness and desertion than on my arrival in Liverpool, but after proceeding, I believed that dispensation to have been permitted that I might not trust to any previous exercise relative to the concern. Meetings of Friends were taken on the way to the Annual Meeting at Ackworth School. After attending the Two-months Meeting at Glasgow, in Scotland, we accompanied Friends to the Half-year's Meeting at Aberdeen, which continues to be small; yet the little flock

were comforted together. From this place, we travelled North through Scotland, having Meetings in many of the principal towns; way being wonderfully made by the Magistrates, and by the people. The Orkney Islands were also visited, where, as in Scotland, the religious labors of the late John Pemberton, and the more recent visits of other Friends were spoken of, under such impressions as evinced that their gospel labors had not been in vain.

A short time was spent with the few members of our Society who reside and hold Meetings in Russia. The Friends who had visited that Empire were spoken of with great respect, but no way appeared to open for the further spreading of our religious principles; yet the visit was to the peace of my own mind.

A visit was made in some parts of Germany, but more particularly at Minden and Piermont, where the Members of the Two-months Meeting chiefly reside. The Meetings were attended by many of other persuasions, and from the solemnity which prevailed, it was believed they were not all strangers to spiritual worship. We also met with many pious persons in Switzerland and France, some of whom are in the practice of holding silent Meetings. If these are faithful, they may expect to meet with persecutions as our predecessors did,

but by submitting to the necessary baptism, they will be brought more out of the mixture, to their own unspeakable peace.

At Congenies, in the south of France, considerable time was spent in visiting the meetings and families of all who profess with Friends in those parts.—Here, as also in Germany, the names of former visitors were frequently adverted to, with gratitude to the Father of Mercies.

The families of Friends on the Island of Guernsey were also visited, and two public Meetings held much to the relief of my own mind.

In passing through England, Friends and others, in various parts of 35 of the counties were visited; as also, public prisons, and two Yearly Meetings were attended, but in these, I had very little vocal service, being under an impression that in order to transact the concerns of society to the honor of the Great Head of the Church, and the edification one of another, we require a portion of that power in which the discipline was established; and which is more frequently raised into dominion by deep indwelling of spirit than by the utterance of many words.

In taking a retrospective view of the various exercises attendant on the performance of the late visit, I am bound in deep abasement of spirit to acknowledge that although *we* are weak, yet, "in

the Lord Jehovah there is everlasting strength," rewarding with peace, for every act of obedience, and sustaining all those who put their trust in Him, who is "glorious in holiness; fearful in praises."

Elizabeth did not visit Ireland, and returned home in the Tenth-month 1825, having been absent about two years and four months. The following extracts from certificates received by her during her visit on the continent, are deemed worthy of preservation.

"From Friends of Edinghausen, near Minden, in Westphalia, ninth of Second-month 1824."

"The Divine influence was permitted to flow through her upon the minds of all classes in such a degree that we hope and believe the Divine seed has obtained entrance into many hearts. She has spared neither endeavors nor time in her labors amongst us, visiting families from house to house, and manifesting her gospel love by visiting also, those of other professions."

"From the Two-months Meeting of Piermont and Minden, fifth of Ninth-month 1824."

"We feel it our duty to certify hereby, that her gospel labors amongst us, have tended much to edification, strength and encouragement. We have also, reason to believe that her ministerial services among those not of our religious society, have

been well received; and attended with a good effect. We feel thankful for this manifestation of the merciful condescending regard of Our Heavenly Father and Giver of every good gift."

Her ministry appears to have been powerful and impressive; reaching the witness for Truth in the minds of her hearers. One of her companions in England, in writing to a friend, says, "I have never heard the principles of the gospel so clearly elucidated, or so impressively conveyed." Another who travelled with her in this country, has remarked, in relation to her ministry, that from Meeting to Meeting throughout an extensive field of labor, there was a freshness attending her communications which might be compared to the manna, that was not kept from morning to morning, but newly gathered for the sustenance, of the day. In the course of her religious visits she had much service among those not of our society, and found, among them, great openness to receive her ministry. At an appointed Meeting in one of our Southern cities, she was led to address on the subject of slavery, a large audience of individuals immediately concerned in the perpetuation of this great evil. Testimony was furnished, many years after, that the occasion was not forgotten, and that her ministry was "in the

demonstration of the Spirit and of Power," tendering many of the audience, even to tears.

She highly valued the Scriptures of Truth, and was remarkable for the frequent application of their contents in her public testimonies. In one of her letters, she says, "I always did, and continue to believe, with George Fox, 'that the Scriptures are the words, proceeding from the Word of God, and understood by the spirit, being given forth by it.'" I also believe with Barclay, "They are the most excellent of all writings." Now for the help of such as, from their not understanding them, cannot believe in the truths they contain, I wish they could be referred to Geo. Fox's advice to "seek for the help of the Spirit." "This is the great illuminator of the mind of man."

Being of a social disposition, possessing a strong and cultivated mind, with a benevolent and sympathizing heart, her society was much valued by her friends; and having learned in the school of experience, she was qualified to administer "a word in season" to those under exercise and discouragement. The following extract from a letter written by her to one of this description, is thought worthy of preservation.—"Although I know thee not personally, yet I am made thankful that He who knows the aspirations of all hearts has graciously condescended to visit thy state, by break-

ing up the fallow ground, and preparing it for the good seed. But even after our eyes have been anointed, and we have received a little sight, oh, how busy the old adversary is in trying to agitate the creature; sometimes by endeavoring to lead us before our guide; then coming in as an accuser of the brethren; thus drawing us from a deep indwelling with the pure openings of Truth, and then casting down in despair. But this is the work of the enemy, and he is no where more busy than in visited minds. How analogous is the outward creation to our Spiritual growth. When a tree is planted, if the wind shakes it about, and keeps it from taking root, this prevents it from becoming fruitful. So with us; for it is only as we keep the word of the Lord's patience, that we shall be preserved in the hour of temptation. Therefore in patient resignation to the Divine will, possess thou, thy soul; yielding up that unto the fire, which is for the fire, and to the hammer, which is for the hammer. Be not afraid of suffering; for Zion must be redeemed with judgment, and all her converts with righteousness."

The last public communication of this beloved Friend, which was delivered at her own Meeting, at West Chester, was of a remarkably solemn and prophetic nature. She expressed the belief that the day's work of some present, was drawing rapidly

to a close, and that the solemn warning she was commissioned to proclaim, might be applicable to none more than to herself. In a few days after, an individual, who was then present, was suddenly removed by death, and after attending this funeral, she was herself, seized with the disorder which speedily terminated her life, on the eighth of the Eighth-month 1827, in the 66th year of her age.

At a time when those around her death-bed exhibited evidence of alarm at her situation, she said, "There is no cause for alarm; *All is peace,*" thus evincing that she had realized, in her own experience, the truth of the declaration, that "the work of righteousness is peace, and the effect thereof, quietness and assurance forever."

Testimony of Rensselaerville Monthly Meeting concerning our late deceased friend, STEPHEN TREADWELL.

In remembrance of the valuable labors and services of this our beloved friend, it is with us to give the following testimony concerning him.

He was born on Long Island, First-month 24th 1791, and was educated by his parents James and Rachel Treadwell, agreebly to the profession of

our Society; although as he grew in years he departed from the counsel of his parents: yet those early admonitions accompanied as they frequently were by the parental tear, were as he often expressed it, as "bread cast upon the waters found after many days:" he was remarkable from his childhood for his more than usual vivacity of disposition, by the prevalence of which he was drawn into levity and mirth.

But though thus prone to vanity and lightness, the precepts of education and the often powerful workings of Divine Grace upon his heart, were not lost upon him; for he was not only restrained from all gross evils, but his letters to his friends at the time of his greatest alienation, gave evidence that his heart was not only susceptible of the finer feelings, but also of strong religious impressions.

He received but a moderate share of school learning, and was early placed as a clerk in a store, where his attention, assiduity and skill, gained him the entire approbation and confidence of his employer.

In the 23rd year of his age he was married to Judith Russel of this place, and settled at Washington, Dutchess County; he continued about a year after this to slight the reproofs of instruction which had followed him all his life; when no longer consulting with flesh and blood, he gave up to

the heavenly vision and became an exemplary member in Society.

He was at this time engaged in mercantile business with every promise of wealth before him; with which however he soon became uneasy, particularly with dealing in the products of Slave labor, as thereby he apprehended he strengthened the hand of the oppressor; yielding to his conviction, he consulted not with circumstances nor reasoned with consequences, but left the business for which he was well qualified, and settled upon a small farm in the compass of this Monthly Meeting: though he had little knowledge of agriculture. Here his circumspect life and consistent demeanor soon gained the esteem and confidence of his friends and he was extensively employed in the affairs of the church.

He first appeared in the Ministry about the 28th year of his age. Though for some time his communications were not extensive, yet being careful to move in the manifestations of Divine light, his gift was enlarged, and he became an eminent Minister of the Gospel. By accounts which he preserved of his several journies, it appears that he travelled near ten thousand miles, principally with his own conveyance, and always at his own expense: his labors were confined to the limits of his own Yearly Meeting and the two adjoining ones of

Philadelphia and Genesee: where it appears by the testimonials of his friends, in the return minutes brought by him, that his gospel labors were very acceptable. His last religious visit was to Nine Partners and Stanford Quarterly Meetings, and Meetings constituting them, and to the families of Friends and others in the compass of Nine Partners Monthly Meeting. Of this visit we have the most satisfactory accounts as being favored beyond any thing that preceded it.

About a year before his death he had a fit, that entirely deprived him of consciousness for a short time, but from which he soon recovered, and was able to attend Meeting next day, and was much favored in a large and instructing testimony to the tendering of many minds present.

He continued to enjoy uninterrupted health from this time to the day of his death, which took place the Eighth-month 12th, 1843, having attended Stanford Quarterly Meeting, in which he had some solemn and impressive service. After this Meeting he proceeded homeward, leaving the house of his kind friend William Bedell, on the morning of his death, in apparent health. He had not proceeded far when he was taken with a severe pain in the head; he stopped at a private house 14 miles from his home, where by the kindness of the friend in company, medical aid was called and

every assistance rendered that the nature of the case would admit; but without effect—the disease proving to be apoplectic, he lived but four hours when his spirit took its flight, we doubt not to the realms of blessedness there to join the spirits of just men made perfect.

His funeral was attended by a numerous concourse of Friends and neighbors from the meeting-house where he had been a diligent attender for nearly thirty years.

Thus has it pleased the Most High in his inscrutable wisdom, to call from works to rewards this our dear Friend in the midst of his usefulness, when we were looking forward for much fruit from his continued labors.

He was a kind and affectionate husband, an indulgent parent, and obliging neighbor. Consonant with the spirit of the gospel, his sympathetic feelings were not confined to clime or color, but extended to the whole human family; the oppressed Africans of our land early claimed his attention, and he was concerned largely to plead their cause; it may be truly said of him that the cause which he knew not he sought out; and his example accorded with his precept, for he was scrupulously careful that nothing about his person or table should be the product of slave labor, and was often concerned to encourage others to abstain from such

fruits of oppression. He was also (particularly in the latter years of his life) conscientiously careful that no part of the fruit of his fields or orchard should be converted into intoxicating drinks; thus bearing a faithful testimony against intemperance in its first and most delusive forms. Whilst we are sensible of the loss we have sustained in the removal of our beloved friend, we desire to acquiesce in the dispensation of him whose ways are inscrutable and whose judgments are past finding out.

And it is our fervent solicitude that the quickening effect produced upon many minds by his death, may excite them to a more diligent and faithful performance of their several duties: that when the days of their probation shall be ended, they also may inherit the blessing.

Testimony of Rensselaerville Monthly Meeting, concerning our late beloved Friend, NATHAN SPENCER.

He was born at East Greenwich, Rhode Island, in the year 1761. His parents, William and Margaret Spencer, were members of our Society, and educated him according to the profession made by Friends. He was of a religious turn from his

youth, and remarked for his sobriety and orderly conduct. He witnessed a severe trial in the early loss of his first wife, after which, he married our late beloved friend, Ruth Spencer, with whom he removed about the year 1798 to this place. Being of a sound and discriminating mind, he was eminently useful in the affairs of the Church. He was early appointed an Elder, which station he filled for nearly fifty years with propriety and usefulness. He was remarkable for his diligence in attending religious meetings, and his deportment in them was solemn and weighty. His wife being much abroad on truth's service, he gave up a large share of his time to accompany her, though their circumstances were limited and to the eye of human prudence it would seem impracticable for him to be so much from his business; but he trusted in that Power that blessed the oil and meal formerly that it failed not; and he was not disappointed; being blessed with a comfortable competency sufficient to supply all their needful wants, so that they were chargeable to none. He was industrious and frugal in his habits and sparing in his diet, and was an example of meekness and uprightness worthy of imitation; though his health had been feeble for many years, yet he got to meetings till a few days before his death. Whilst watching with anxious care the death bed of his

beloved companion, he sank down exhausted, and was helped upon a bed, where he remained in a sweet resigned frame of mind about twenty-four hours, when he breathed his last aged eighty-three years. His wife survived him but about forty-eight hours. Thus may it be truly said of this aged pair, they were united in their lives and in their deaths they were not divided. Their remains were taken to the meeting-house where they had long been diligent attenders, and after a large and solemn meeting, were both laid in one grave.

Testimony of Rensselaerville Monthly Meeting concerning our late beloved Friend, RUTH SPENCER.

She was born near Providence, Rhode Island, in the year 1769. Her parents, Daniel and Mary Anthony, were worthy members of the Society of Friends, from whom she received a guarded education.

Though her early life was circumspect and exemplary, yet it does not appear that she was under much religious exercise until after her marriage with our late beloved friend, Nathan Spencer, which took place about the twenty-fourth year of her age; soon after which, they removed and settled within the limits of this Monthly Meeting,

then a branch of Nine Partners' Quarter. It was here that her religious exercises appear to have commenced, and were carried forward through a most close and piercing conflict, to a final surrender and subjugation of her own will to His, who she believed, had called her to more dedication and devotedness to the cause of truth and universal righteousness in the earth; this conflict was not for days or months, but for years, when according to her own account "her flesh wasted and she eat her bread in bitterness of soul, and mingled her tears with her drink;" but she says, "when the Great Administrator of this fiery baptism saw it was enough, He stayed his hand and lifted up my head in hope, and was pleased to assure me that all my former sins were forgiven, and the beauties of the new creation were opened upon my mind." It was during these years of close inward conflict, that she apprehended herself called to the work of the ministry; but being naturally diffident of her own attainments, and fearing lest the searching language might be applied to her, "Who hath required this at thy hand, to tread my courts," it was long ere she gave up to the Heavenly requisition.

In giving an account of the exercises through which she passed, while under the preparing hand for this work, she was frequently heard to remark, that it was seven years after she so far yielded to

this impression of duty, as to place her hand upon the seat before her to help herself upon her feet, before she actually appeared in that solemn service; which was about the fortieth year of her age. Her ministry was sound and edifying, and having thus long been under the preparing hand, she grew rapidly in her gift; and in the exercise thereof she travelled extensively in this and most of the Yearly Meetings on the continent. She twice visited New England, attending nearly all the meetings of Friends, and many by appointment, among others. She made several pretty general visits to the meetings constituting Philadelphia Yearly Meeting, and three times attended the sittings of that Meeting. She attended Genesee Yearly Meeting in 1836; Baltimore in 1839; Genesee again in 1840. She was also extensively engaged at different times in visiting families, for which service she was eminently qualified; often pointing out the states of those she visited, in a remarkable manner.

Having passed through much inward conflict she was prepared to enter into the feelings and share in sympathy, with the tribulated traveller, being often led in the spirit of the true Samaritan to pour the oil and the wine into the wounded bosom. For a number of the last years of her life she was afflicted with an asthmatic affection, but was generally able to get to meetings, which for

more than half a century, she attended with exemplary diligence. She was truly a nursing mother in Israel, and was eminently serviceable to those who were young in the ministry, being pertinent in counsel, admonition, or reproof, as the case might require. Her last service abroad was on the Yearly Meeting's Committee. In the summer and autumn before her death, she visited in that capacity, the Quarterly Meetings of Easton an Ferrisburg and some of the meetings constituting them; also several of the Monthly Meetings of Nine Partners and Stanford, which like all her former labors, were acceptable to the visited. Her last sickness was short but severe; during which she appeared to have little more to do, than to bear the pains of the body. Being much of the time oppressed for breath, it rendered articulation difficult; but having been engaged to do her day's work in the day time, we believe she was favored to witness a peaceful close, and we doubt not that her purified spirit has joined the just of all generations, in ascribing praises to the Lord God and the Lamb.

Testimony of Easton Monthly Meeting concerning SARAH WILBUR, *deceased.*

She was born in the State of Rhode Island on the twenty-first of Eighth-month, 1777. Her parents, Nicholas and Sarah Bragg, were members of the Society of Friends, who were concerned to adhere to the ancient admonition, "train up a child in the way he should go and when he is old he will not depart from it." And there is reason to believe their labors were not in vain, for the subject of this memoir was induced in early life, to seek an inheritance more substantial than the allurements of a vain world could afford. And in accordance with the divine promise, "they that seek me early shall find me," she found Him to be a friend directing in safety through all the conflicts of this probationary scene.

About the eleventh year of her age, her parents removed and settled in the State of New York, within the limits of Easton Monthly Meeting, of which she was a member during the remainder of her life. They were in low circumstances and had to encounter the difficulties, of settling in a comparatively new country. Thus freed from the contaminating influences of luxury and idleness, which impair the constitutions and corrupt the hearts of

so many, she was prepared for a life of usefulness; and was led to love and prize simplicity, disregarding the shame of appearing singular by differing in dress and demeanor from the gay and thoughtless.

In the year 1803 she was united in marriage with John Wilbur, to whom she was a kind and sympathizing companion. In the succeeding years of her life, much of her attention was devoted to the care of a numerous offspring, towards whom she performed, with untiring assiduity, the important duties of a mother; and while she labored to administer to their temporal wants, it was her paramount engagement, both by precept and example, to draw the attention of their minds to the all important subject of the soul's salvation. Nor were her ardent desires on these accounts limited to her own family. She often expressed a deep interest in the welfare of others, particularly of the young, to whom, when occasion offered, she freely imparted advice and admonition; and though sometimes it was in a very close and plain manner, it evidently proceeded from an ardent and affectionate solicitude for their best interest. Thus was she clothed with that charity, which thinketh no evil, giving no just occasion of offence to any, it being the concern of her mind that true judgment might be laid to

the line and righteousness to the plumb-line. The condition of the poor came particularly under her notice. She was careful to look after them, and they not only received from her bountiful hand those comforts which they needed, but were furnished with employment, that thereby, she might encourage them to be industrious, being herself an example of industry.

She was diligent in the attendance of our religious meetings, and careful so to manage her temporal concerns, as not to hinder her family from attending them, and was often engaged to admonish those who neglected this important duty. She encouraged by example and precept, the more frequent perusal of the Scriptures of Truth, often expressing a fear, that light and vain publications too much took the place of this volume, to the reading of which and other religious books, most of her leisure moments were devoted. She was truly a mother in Israel, and we hope that her example may live with us and that her precepts may not be forgotten, but like bread cast upon the water, may be found after many days. She was often led to express her sorrow on account of the departure from that plainness and simplicity to which our predecessors were called to bear testimony, and in these particulars, has left us an example worthy of

imitation. She was beloved by all, on account of her innocent life and affectionate treatment of all classes, without distinction.

Her last illness, with which she was seized on the fifteenth of Tenth-month, 1838, was short, but so severe and painful, as to render her unable to hold much conversation, during the greater part of the time. To a young friend who watched with her during this illness, she said, "The necessity of being always prepared for death looks now to be of very great importance. I plainly see, that this is my death-bed; my work is done—I have but a few days more to stay here. I have had to reflect upon the past—I see that I have made many misses but I feel that they are all forgiven. I felt that I ought to go and visit a neighbor, he and his wife are both so feeble and confined at home; but I neglected it till the night before I was taken sick, and then resolved, that in the morning it should be my first business, to visit them and try to comfort and cheer them up. Now thou canst see, I had put it off too long, and I fear we are all apt to put things off too long; to neglect to render the assistance that is due from us to others, turning aside from the house of sorrow and the couch of woe. I want thee always to remember the sick and the afflicted; be willing to do all in thy power to comfort them and thou wilt be rewarded."

During the latter part of her illness, the violence of the disorder nearly deprived her of the power of speech and hearing, but she appeared in a peaceful and resigned state of mind, continually growing weaker till the thirty-first of Tenth-month 1838, when she quietly breathed her last, aged sixty-one years and two months. And while we sensibly feel her loss, we are comforted in believing that she has entered into a mansion prepared for her, and to the enjoyment of her Heavenly Father's rest.

A Testimony of Purchase Monthly Meeting of Friends, concerning our beloved friend SAMUEL BARNES, *deceased.*

He was born at Purchase, in the town of Harrison, county of West Chester. His parents Stephen and Hannah Barnes, were members of the religious Society of Friends, and endeavored to bring up their children consistent therewith. In his early life he manifested a disposition for lightness, but by attending to the reproofs of Divine instruction on his own mind, he learned obedience by the things which he suffered; and by giving up to the operation of the Spirit of Christ, through

its sanctifying power, he experienced the consolations of his Heavenly Father's love.

Having been thus humbled under the operation of the power of truth, he soon became qualified for usefulness in the Church of Christ. He appeared in public testimony about the 20th year of his age, and being of strong mind, improved and enlarged by the sanctifying power of the Holy Spirit, he became an able Minister of the Gospel of Christ, and qualified for the promotion of the cause of truth and righteousness; being careful that his example should correspond with the precepts he delivered. He was exemplary in waiting to experience a renewed qualification for service, before he attempted to move in the ministry; well knowing that without a fresh anointing, any endeavor on his part must prove ineffectual, and tend to centre in lifeless formality; against which he bore a faithful testimony. About the 25th year of his age, he was engaged in visiting the meetings constituting Westbury Quarter, in company with Alexander Young; and many times afterwards, performed like services to the peace of his own mind, and the satisfaction of his friends. Although he did not travel extensively in the ministry, yet when he believed it required of him to leave his family, he cheerfully submitted thereto.

He was diligent in the attendance of religious Meetings, and careful to encourage others in this important duty. We believe many have been comforted and edified while sitting under his labors of love, he manifesting an earnest desire that all should come to a knowledge of the TRUTH and be saved.

In the 26th year of his age he was united in marriage with Letitia Haviland, with whom he lived 32 years in the bonds of mutual affection, being a kind husband, an affectionate father, and true friend to those under affliction.

He was taken ill the 16th of Second-month, with a fever, which continued about four weeks, during which time he passed through much bodily suffering; he was not able to converse much, but gave evidence that his mind was staid on that Divine arm of Power that had been with him, and enabled him to become eminently useful, in his day and generation: expressing that he felt no interest in the things of time; and on being asked near his close, whether he saw any thing in his way, he answered with emphasis, "no, nothing," adding, "the Lord is good, he has always been good." After which he gradually declined, until the evening of the 14th of Third-month 1846, when his spirit took its flight; and we doubt not has entered

the mansions of eternal felicity, where the wicked cease from troubling, and the weary are at rest. Aged 57 years and six months.

Notwitstanding we feel, that the church has sustained a great loss, in the removal of this our beloved friend, in the midst of his usefulness, yet we believe our loss to be his gain.

May we be stimulated to greater faithfulness, in order that our day's work may keep pace with the day, that when time shall terminate and be no more with us, we may be favored to join the spirits, already made perfect, in the realms of bliss.

The following additional testimony respecting our beloved friend SAMUEL BARNES, *was added by Purchase Quarterly Meeting.*

He was much esteemed by Friends and others for his exemplary life and conversation, and being sound in judgment, he was eminently qualified for transacting the affairs of the church, and feelingly concerned for the support of comely order in all our Meetings. He was endowed with an acceptable gift in the Ministry, in the exercise of which his language was plain and simple, and he frequently communicated instructive and edifying counsel from some of the most common occurren-

ces. He was concerned to bear up our testimony to a free gospel ministry, both in precept and practice.

While we are sensible of the loss we have sustained in the decease of this our beloved friend, we are enabled to believe that he has through faithfulness filled up his mission here on earth, and was prepared to inherit the blessing prepared for the righteous. We, therefore, desire reverently to acquiesce in the dispensations of Him whose ways are past finding out.

A Memorial of Troy Monthly Meeting concerning our beloved Friend, THANKFUL MERRITT, *deceased.*

Being deeply sensible of the loss we have sustained, in the removal from works to rewards of our beloved Friend, we feel our minds engaged to give forth the following testimony concerning her.

She was the daughter of Matthew and Mercy Scott, and was born the twenty-first of Fifth-month, 1780, at Spencertown, Columbia County, State of New York. Her parents were members of the society of Presbyterians, and she was educated in their belief, and joined that society. In the year 1797, she removed with her parents to Kingsbury,

in Washington County, where she was married to Benjamin Merritt, on the third of Tenth-month, 1800. She subsequently removed with her husband to reside at White Creek, within the compass of Easton Monthly Meeting, where she became acquainted with, and convinced of the truth of the principles professed by Friends; and about the year 1811 she became a member of our Society, and soon after appeared in the ministry.

In the year 1815, she removed with her husband to the city of New York.

By a strict attention to the unfoldings of truth, she learned in the school of Christ, that it is by the way of the Cross that the Crown is to be obtained, and true happiness experienced. Thus abiding, she became qualified to instruct others' and her gift in the ministry was acknowledged by the Monthly Meeting of New York in the year 1829; and being obedient to the further manifestations of truth, she became a faithful minister of the Gospel. Circumspect in life and conversation, and walking answerably to the doctrines she taught, it may truly be said she was a preacher both by example and precept.

About the year 1834, she removed with her husband to the city of Troy, where she continued to reside till the time of her death. She was a very

diligent attender of meetings, and was concerned to labor faithfully in the vineyard, both at home and abroad; not considering any sacrifice too great, nor any labor too arduous, for the security of that peace she had obtained, and the favor of Him with whom are all the treasures of wisdom and knowledge.

With the concurrence of her friends she performed divers religious visits. She several times visited part of the meetings constituting New York Yearly Meeting, and twice attended Philadelphia and Baltimore Yearly Meetings. It appeared by return minutes that these visits were to the satisfaction of Friends; and she expressed that she had witnessed great peace of mind in thus having given up to her Master's service. A friend who travelled with her in several of her religious visits, remarked, in relation to her ministry, that from meeting to meeting, there was a freshness attending her communications, comparable to the manna newly gathered for the sustenance of the day.

She felt a warm sympathy for the enslaved African race, and had such a sense of the great injustice done them, that she scrupulously abstained from using the produce of their labor, for a number of the last years of her life.

She was a good example of plainness and simplicity, to the propriety of which she bore a faithful testimony.

She frequently visited the abodes of the sick and afflicted, and, at divers times, criminals confined in prisons; often extending suitable counsel and advice, and consoling them by her soothing address, for which she was remarkable. Within the course of a few years, five of her children, in the bloom of youth, were removed by death; all of which severe deprivations she bore with Christian fortitude and resignation,—speaking at their funerals, in a calm and acquiescing spirit, of the goodness of God, and, he having given, of his right to take away.

During her last illness, she appeared tranquil and resigned, and expressed her firm reliance on a peaceful close of this life, and the joys of never-ending bliss. She took frequent occasions, when the severity of her cough would permit, to address her children on important religious subjects; and one evening, near the close of her life, she told the family, then mostly collected in her room, "that having found the principles she professed, and which she had endeavored to live up to, sufficient for her, she had no new thing to recommend to them."

She departed this life on the twenty-second of Fifth-month. 1845, aged sixty-five years.

A Testimony of Albany and Rensselaerville Monthly Meetings, concerning our late beloved Friend, ELIZBETH CARY.

She was born the twenty-second of Second-month, 1772; was the daughter of Richartus and Ruth Cornell, of the town of Beekman, Dutchess County, New York. Little is known of her early life until her marriage, about the twentieth year of her age, with our late beloved Friend, Samuel Cary; soon after which they settled in the town of Rensselaerville, Albany county, then a comparatively new country. As the cares of a family devolved on her, her many amiable qualities were developed, and she became a fit instrument of usefulness in the church. At that early day she was appointed an elder, which station she filled, with entire acceptance to her friends, for many years. Her humble piety, tender affection to all, and great care to promote harmony, and increase the happiness of those around her, together with her sweet and innocent deportment, endeared her to all who had the privilege of her acquaintance.

Her health for the last thirty years of her life was delicate, and for many years she suffered much from spasmodic affections, which entirely prostrated her for a long time, and left her feeble and debilitated; under which she discovered a resignation and patience worthy the imitation of all. Her last sickness was occasioned by a cancer, attended with excruciating pain, under which she maintained the same equable temper and holy resignation that had characterized her former years. Her solicitude for the happiness of her numerous offspring, over whose welfare she had long watched with anxious and tender care, was at this trying time eminently conspicuous; and she imparted such counsel as her extreme debility would allow. She quietly departed this life the eighth of Third-month, 1842. At her funeral, her husband, who was a valuable minister of our Society, bore in a broken and tender manner, the following testimony: "The deceased has been to me a true help-meet during a period of fifty years, not only in temporal, but in spiritual affairs; she has been as a stay and support to bear me up in the trials which it has been my particular lot to pass through. She has been a kind neighbor, as is known to many, and charitable, relieving the wants of those that came within her knowledge. A tender mother to her numerous offspring, endeavoring to lead

them in the path of piety; and I doubt not, she is gathered into that rest prepared for the children of God."

A Testimony of Albany and Rensselaerville Monthly Meetings, concerning our late deceased Friend, SAMUEL CARY.

IN the hope that a brief account of the dealings of the Most High, with this our beloved Friend, and the instructive lesson of a well-spent life, may prove useful to survivors and a numerous offspring, we are concerned to give the following testimony concerning him.

He left no written account of his convincement and early exercises, yet this want has been partially supplied by his family and friends.

He was born in Providence, state of Rhode Island, the eighteenth day of Eighth-month, 1766. His parents were Joseph and Ruth Cary. His mother died when he was quite young; and his father soon after removing to the state of Connecticut, married for his second wife a zealous professor of the Presbyterian society. Among this people our friend received his education, until his seventeenth year, when he left the parental roof, and went to Dutchess county, state of New York.

Here, removed as he was from parental restraint, he was abundantly exposed to temptations; and being of a volatile disposition, he mingled to a considerable extent in vain company; but the guardian angel of Heaven's love watched over and preserved him, in this the day of eminent danger, from falling into gross evils.

He remained in Dutchess county, in the employment of Jeremiah Haxtun, until about the twenty-fifth year of his age, when he married Elizabeth, daughter of Richartus and Ruth Cornell. Soon after their marriage they removed to the town of Rensselaerville, now Westerlo, Albany county.

Soon after their removal here, he went, on a First-day, to the house of the only Friend then living in those parts, and found them sitting in silence; and being invited to sit with them, he expressed a willingness, and remained to the close of the meeting. He afterward attended occasionally for some time, but the little meeting being lightly esteemed, and sometimes spoken against, on account of its silence, he felt an unwillingness to be seen going to it; and in order to avoid obesrvation, he often went by private ways, through the fields; but it was not long before he became uneasy with this course—finding it to be his duty openly to manifest his views and feelings. According to his own account, he passed through many trying dispensa-

tions ere he gave up fully to follow his heavenly Father in the way of his requirings. The use of the plain language was especially trying to him, and he hesitated long ere he yielded to the requisition.

He at length submitted to the operation of the spirit of Christ upon him; and in the sanctifying power therein experienced, he soon became established in the truth of the principles of the Society of Friends. And being preserved, in a good degree faithful to the immediate influences of the Holy Spirit, he was fitted and prepared for usefulness in the church of Christ.

The exact time he became a member, is not now known, but is believed he appeared in the ministry prior to that event.

The first religious visit we have any account of, was performed in 1802, in company with Nathan and Ruth Spencer, to Friends in the New England States.

He visited, at different times, nearly all the meetings embraced in his own Yearly Meeting—many of them many times—always, we believe, to the satisfaction of his friends.

But his eminent usefulness shone most conspicuous, in his own family and neighborhood, and in the particular Monthly and Quarterly Meetings to which he belonged. Here he was a diligent and

faithful laborer, in meekness and forbearance, for the welfare of all. His perception being quick, and his judgment clear, he was eminently useful in meetings for business, of which he was a constant attender for a period of fifty years.

His pleasant, obliging manners; his humble, unaffected piety; his sincerity, uprightness, and integrity, and his entire kindness to all, greatly endeared him to those who knew him in the relations of husband, parent, and neighbor. He was an example worthy the imitation of all.

With but a small share of school learning, his dependence was on the fresh anointing of the Holy Spirit; and by a close attention thereto, he was often enabled to reach the witness in others; so that if it could not be said that his preaching was glossed with human learning, it was in demonstration of the Spirit, and with power.

He was blessed with a sound constitution, and general good health, to an advanced age. For something more than a year before his death, his pallid countenance gave evidence, that his health was failing, though he seldom missed a meeting—a distance of four miles.

In the Tenth-month, 1844, he performed a religious visit to Friends and others in the compass of Cœyman's and Rensselaerville Monthly Meetings. This visit was received, as it proved to be

the last legacy of love, that he ever paid to those meetings, in which he was abundantly favored to preach the everlasting gospel, in demonstration of the Spirit, and with divine authority, to the tendering and refreshing of many hearts.

In the Eleventh-month he attended Quarterly Meeting for the last time.

A short time before his death, he spent some time in the city, visiting all his children there, and some others, among whom were several aged friends. He remarked, during his stay, that he thought it would be his last visit, and so it proved to be; for not long after his return home, his health declined so rapidly he returned to the city, where he could receive medical advice, and took his room at his son Joseph's. Here he continued to decline, at times suffering considerably, though mostly without severe pain.

His sickness and death were such as might be expected from such a life; calmly and quietly did he wait the time for his release from bodily sufferings; his intellect was preserved clear; he spoke of the approaching event with composure; he expressed a wish that his funeral might be conducted with gravity and moderation, and that every thing about it should be plain and simple, to correspond with the life he had lived.

He was visited by many friends during his ill-

ness, to whom he imparted suitable and appropriate counsel.

On parting with one with whom he had a long and intimate acquaintance, he said, "Remember my love to all, without respect of persons." To another he expressed his love for his neighbors, and that his prayer was that the blessing of his heavenly Father might rest upon them.

He expressed his unabated concern for the welfare of his children, saying that he had often prayed for their preservation and future well-being.

Some friends calling to see him on their way to Quarterly Meeting, he said he had desired that he might continue a few days longer, that Friends might not be disturbed during the meeting, which proved to be the case.

He expressed a strong desire, that the little meeting to which he belonged might be kept up, saying he had passed through some close trials in the support of our testimonies since he had belonged to it.

His last words were: "All is peace." Having previously bid his weeping children and those around his bed an affectionate farewell, he quietly breathed his last, on First-day morning, Second-month sixteenth, 1845, aged seventy-eight years, five months, and twenty-eight days.

On the nineteenth, his remains were interred in

Friends' burying-ground, in the city of Albany, after a large and solemn meeting held in Friends' Meeting House for the occasion.

A Testimony of Saratoga Quarterly Meeting, concerning our beloved Friend, JONATHAN MOREY, *deceased.*

Although the subject of this memorial, at his decease, and for some time previous, was not a member of this meeting, yet, having been long a faithful and devoted laborer within its limits, we feel that a record of his religious life and gospel labors, is not only a tribute due to his memory, but may prove an incentive to the living, to emulate those virtues which shone so conspicuously in his character.

He was born in Dutchess County, the second of Eighth-month, 1765. His parents, Thomas and Sarah Morey, were Baptists by profession, according to whose tenets and opinions he received his education.

It appears from his account, that in early life he became concerned for his own eternal well-being, and desirous to know the good and acceptable will of God concerning him. Being under great exercise of spirit, and turning to the oracle within, he

saw that nothing outward and material could affect the inward and spiritual; that these were insufficient to regenerate the soul, produce forgiveness for past offences, or bring about a reconciliation with his heavenly Father. No human agency was exercised in his conversion, but by the arising of the Sun of Righteousness was he turned from all shadows to the substance, even to the gift of the grace of God, which he found sufficient to enable him to live a life of sobriety and godliness in this present world.

Of his residence and marriage we have no certain knowledge, until he settled at Easton, where he requested the care of Friends, and became a member about the thirty-first year of his age.

Soon afterward he removed to Milton, within the verge of Saratoga Quarterly Meeting, where he became an approved minister, and at which place he passed the most of his remaining days.

His early life was exemplary; his words few and savory. He was meek, humble, patient, and unassuming; naturally diffident and retiring, he sought not for eminence. Having learned obedience by the things he suffered, and yielding to the forming hand of Divine Grace, he became an able minister of that gospel which stands not in word, but in power. He was seldom lengthy, but clear and edifying. He performed several religious visits to

Friends and others, within the compass of his own Yearly Meeting, to the satisfaction of his friends, and the peace of his own mind. His public appearances at home were frequent, weighty, and solemnizing. He was a bright example in the daily circumspection of his life and conversation, the equanimity of temper, the solidity of manner in the domestic circle, ever maintaining a calmness and serenity, that gave command without censure, and elicited respect and obedience by the principle of kindness and love. At times he called his family together, when the God he loved and served was in the midst to bless. In the neighborhood he was a peacemaker; never had recourse to the arm of the law on any occasion, but would, in his dealings with his fellow-man, when a difference of opinion was manifested, sooner yield what he believed to be right, than contend. And as he lived, so we believe he died, at peace with God and men: and being dead, yet speaketh, "Follow me as I followed Christ."

While performing one of his religious visits to Westbury Quarterly Meeting, he met with a severe affliction in the loss of his beloved wife; after which he removed within the limits of Scipio Quarterly Meeting, and resided with his children the remainder of his life.

His last sickness, which was protracted, he bore

with Christian patience and resignation, being sensible to the end; and near the close appeared to be in supplication, though but few words could be understood, and quietly passed away, on the third of Twelfth-month, aged seventy-five years and four months.

"Mark the perfect man, and behold the upright, for the end of that man is peace."

A Testimony of Stanford Quarterly Meeting, concerning our beloved Friend, THOMAS WRIGHT, *deceased.*

Feeling deeply sensible of the loss we have sustained in the removal, by death, of our beloved friend, Thomas Wright, we feel our minds drawn to prepare a brief memorial concerning him.

He was the son of William and Eleanor Wright, and was born in Sheffield, England, on the twenty-fourth of Ninth-Month, 1778.

By the death of his mother during his infancy, he was early deprived of the benefit of her maternal care; but he was blessed in the love of a father, who was concerned for the spiritual welfare of his child, and who labored to instil into his mind a love for the principles of truth. In his youth he was much interested in the writings of

early Friends, and his feelings were deeply touched with the account of their faithfulness and sufferings. The very peculiarities for which they suffered were endeared to his youthful mind; and as he advanced to manhood, his judgment being convinced of their propriety, he was in no after time willing to sacrifice them to the inclination or convenience of the world. At one time, in order to gratify some youthful vanity, he procured an article of dress which he knew would not be approved by his father. Being ashamed to wear it for the first time at the meeting where his father sat as an Elder, he walked some distance to a meeting in a neighboring village. His father, hearing of the circumstance, called his son to him the next day, and pleaded so successfully, that the newly acquired article was willingly cast aside, and never again coveted. This simple act of filial obedience was often remembered by him in after years, with much satisfaction. He would repeat to his children, "I place no undue importance on plainness of dress, but it was a hedge around my own youth, for which I have since had reason to be thankful, and knowing its good service, I regret when I see it trampled down by the young."

In the year 1804, when about twenty-six years of age, he came to America; and in the course of years his attachment to the country of his adop-

tion was increased by his marriage, and a final determination to settle here.

He entered into mercantile business in the city of New York, which he conducted with the highest reputation for probity and integrity. Those who remain of his associates there, will remember how well and deservedly he was beloved. One who at that period was associated with him in commercial intercourse, though afterward far removed from him, and a zealous professor of a different religious sect, has, since his death, borne a beautiful testimony to the great influence for good, that his society and example had upon his own mind, in the period of his own early manhood: an influence to the good effects of which he confesses even now in declining years.

In the summer of 1822, he retired from mercantile business, and removed to the country, within the limits of Hudson Monthly Meeting, where he continued to reside until his death; many times remarking, when urged to remove from there, he believed it was the place for him, though not altogether so congenial a one as he could have chosen.

He was deeply interested in the welfare of our religious Society in this country; yet he ever retained a warm attachment for the friends and associations of his early life. The separation which occurred some years since, which severed

the ties of friendship with many, was particularly affecting to him, on account of his English relatives. He knew that the reports which were spread, would occasion great anxiety on his account to friends who were dear to him But feeling, as he oftentimes remarked, that he had chosen in accordance with the dictates of Truth on his own mind, confirmed by the education of his youth, and his knowledge of the principles professed by early Friends, he left it to time and circumstances to vindicate himself and his opinions. This anxiety on his account was diminished by subsequent intercourse and correspondence with his friends; and a visit to his native land, some years afterward, fully removed any lingering fear from their minds as to his spiritual welfare; and led many to remark, how wrongfully they had judged him.

Our dear deceased friend was a good example in moderation and uprightness. He was a man of much benevolence and kindness of feeling, combined with firmness and decision of character; and being of sound judgment and a discriminating mind, he was qualified, by a close attention to the pointings of Truth, for extensive usefulness in the affairs of the church. He filled many important appointments, and for several of the last years of his life he held the weighty and responsible station of Clerk, to the Yearly Meeting of New York, the

duties of which he most faithfully and impartially performed, much to the satisfaction of the meeting. He was constant in the attendance of our meetings for worship and discipline, and was careful that his family should enjoy the same privileges. He was frequently led to caution Friends against the entanglements and baneful effects of mingling, in the political associations of the world.

On his farm and with his family, the remaining years of his life passed quietly away; and having always a great interest in reading, he found ample occupation for his leisure hours. While every instructive volume was welcome at his fireside, he was at all times careful to give the Scriptures of Truth the first place—frequently collecting the various members of his household, and after a time of solid silence, reading such portions of that inspired volume, as were adapted to their condition; and he frequently bore a strong testimony against those whose labors were designed to undervalue those precious writings. He was one among those who are the advocates and supporters of the good order and discipline of our Society.

In the summer of 1845 he was attacked with an illness that alarmed his family and physician; but his own mind was calm, and his cheerfulness unabated. He ever had the humility of heart, that shrank from dwelling in conversation, on his own

experience, and he would frequently remark: "I fear we may talk religious impressions quite away: religion is a work between every individual soul and its God; let us then be careful of expression, lest we say too much." From this illness he never quite recovered. Though able to go out again, and to enjoy the society of his friends, his strength was failing, and his interest in temporal affairs appeared nearly at an end. Yet the current of his feelings flowed as warmly as ever, and he was desirous, in the autumn of 1846, to pay a visit to some distant friends, remarking: "It will be for the last time." On his return, however, his family were much encouraged; and finding such remarks were painful to them, he refrained from referring to what he knew was near; simply at times repeating, when plans were laid for the future, wherein he was concerned:

"I hear a voice ye cannot hear;
It says I may not stay;
I see a hand ye cannot see;
It beckons me away."

And while his feelings oft-times found voice in the beautiful language of Scripture, he could experimentally adopt the words of Simeon: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He was confined

but a few days to his bed, during which time his bodily sufferings were great, but his mind remained unclouded and his faith firm. On his wife's remarking his sufferings were great, but he bore them patiently, he replied, "I fear not quite patiently; boast not, love, thou knowest we are commanded not to boast;" and on being asked whether anything was in his way, he answered, "I believe not, and I lean upon an arm of mercy." As the year drew to a close, so also did the earthly pilgrimage of this redeemed servant. The days of his life were numbered: the spring-time had produced its blossoms, and succeeding seasons their fruit: the harvest was garnered: the laborer's release was near; and at this expiring period of time, the thirty-first of Twelfth-month, 1846, the spirit took its departure, and we doubt not entered into the joys of its Lord.

A Testimony of the Monthly Meeting of New York, concerning our beloved friend, GEORGE F. WHITE, *deceased.*

OUR beloved friend, George F. White, having been removed by death, we feel our minds drawn to prepare the following memorial concerning him, for the encouragement of others in well doing.

He was born in the city of New York, on the fourth of Second-month, 1789.

His parents, John and Elizabeth White, were worthy members of our religious Society, and were concerned to impress on the minds of their children a love for its principles.

When he was quite young they removed from the city, and settled in Westchester county, in this State. While yet in his minority he returned to this city, and engaged as a clerk with a mercantile firm. He was of an active disposition, and fond of company, and indulged freely in the follies and vanities to which the young, when removed from under the watchful restraint of parental care, are peculiarly exposed in this large city. About the time of his arriving at manhood, he became of a more serious turn of mind. He was exemplary in his deportment, and steady in the attendance of our religious meetings.

On the fourth of Ninth-month, 1812, he was united in marriage with Hannah, daughter of John W. and Elizabeth Haydock. He was to her an affectionate and devoted husband, and to his children a tender and indulgent parent.

In the year 1811, he entered into an extensive mercantile business, which he followed with close attention, and for some time his exertions appeared crowned with success. But a period of disaster

occurred; his fair prospects were blighted, and he became insolvent. In the distribution of his property among his creditors, he adopted the course which appeared to him to be the most proper and correct under the trying circumstances in which he was involved; but it was not the course which was sanctioned by our discipline, and he was disowned from membership with our religious Society. He expressed serious regret that any of his creditors should suffer loss on his account, and a hope that he should be able in time to satisfy the remaining balances.

In the year 1820, which was soon after his failure, he removed with his family from the city, and settled at New Rochelle, in Westchester county. His feelings became estranged from Friends, and he discontinued the attendance of our meetings. He engaged in public affairs, and mingled in the political excitements of the times. There is reason to believe, however, that even at this time, when to human observation he appeared wandering far from the Father's house, he was under his preparing hand; and he subsequently declared, that it was then that many of the truths which he was afterward called upon to promulgate, were clearly opened to his understanding. Through attention and faithfulness to these openings, he was soon led to see the inconsistency of his connection with such

associations; and he withdrew from them so entirely, that for many of the latter years of his life he would not even cast a vote at an election.

He resided at New Rochelle about six years, and followed the business of a miller.

In 1826 he returned with his family to this city, where he continued to reside during the remaining years of his life. Except for a short time, he was engaged in business as a dealer in flour, grain, and other agricultural products.

After his return to this city, he was brought under great exercise of mind. This appears to have been to him a period of darkness, of doubt, and of deep distress. It pleased his heavenly Father to hide his face from him for a season. He was, at times, almost ready to believe, that if there were a God, surely he must be malevolent, and must delight in the sufferings of his creatures. In the bitterness of his soul he would exclaim: "He was unto me as a bear lying in wait, and as a lion in secret places; In the anguish of his spirit he could cry out: "Wherefore is light given to him that is in misery, and life to the bitter in soul; which long for death, and it cometh not, and dig for it more than for hid treasures." Day after day it was his prayer, night after night his petition, that he might go down into the earth, and be as though he had never been. He sought soli-

tary places of retirement. Even the Scriptures of Truth became to him as a sealed book, and he could not read them. We believe this trying dispensation was brought upon him as a preparation for the work to which his divine Master was about to call him. From it he learned this important lesson, that of himself he could do nothing; that the power of the Lord alone was equal to such an emergency. In the fullness of time it pleased his Heavenly Father to dispel the thick clouds that had gathered around him—to pluck his feet from the miry clay, and place them on a rock.

In the autumn of 1832 he again became a member of the Society of Friends. He testifies, that "he entered it, not in his own will, nor in his own time, but in accordance with the will, and at the appointed time of his Divine Master.

He soon afterward commenced his public appearances in the ministry. His communications at first were short, and in much simplicity, but they were accompanied with an evidence that they proceeded from right authority. By attention to his Guide, his gift increased, and he became an eminent minister of the Gospel of our Lord and Saviour Jesus Christ. He was acknowledged a minister in 1836—being in the forty-eighth year of his age.

At the Monthly Meeting in Eighth month, being the meeting in which his ministry was acknowledged, he opened a concern to attend the Yearly Meeting of Ohio; and to appoint some meetings, and visit some of the prisons on his way, going or returning.

In Tenth-month of the same year, he obtained a minute to perform a visit in some of the Eastern States, as far as Boston, Salem, and Andover, in Massachusetts; and to appoint some meetings. These services were performed to the peace of his mind.

In Twelfth-month of the same year, a minute was granted him to perform a visit in some of the Southern States, and to appoint meetings in some of the principal cities in Virginia, South Carolina, and Georgia. At that time there was great excitement in the minds of the people in that section of the country, on the subject of slavery. It was thought doubtful by many, whether he would be received among them, and fears were felt by some for his personal safety; but he went, not in his own will, nor in his own strength—and a way was made for him in the minds of the people in a remarkable manner. The service was performed to the peace of his own mind, and, we believe, to the honor of Truth.

In 1839, he opened a concern, which had long

pressed heavily on his mind, to pay a visit, in the love of the Gospel, to some of the inhabitants of Great Britain and Ireland. His concern was united with by the meeting, and he was encouraged to proceed in it as Truth might open the way. He received certificates of the concurrence of the Monthly and Quarterly Meetings, and the Yearly Meeting of Ministers and Elders. But the way to perform this visit did not open, and early in the year 1841 he returned the certificates to the meetings that issued them. In a feeling manner he stated that, in endeavoring to keep a single eye to the openings of Truth, he felt most easy to return the certificates, feeling for the present released from the engagement expressed therein.

Although he was thus released from laboring in a foreign land, yet he travelled extensively in this country in the service of Truth. He attended all our Yearly Meetings on this continent; and he visited many meetings both within the compass of our own and other Yearly Meetings. He also appointed many meetings among Friends, and others not in profession with us. His plain and pointed testimonies would at times cause some to be offended at his doctrines; but his communications were clothed with such power and evidence of right authority, that the truth he preached would find large place in the minds of his hearers.

Among the testimonies which were committed to him to bear, the most prominent was, the universality of the love of God—and that his grace, which brings salvation, is offered to all men: and second only to this was his faithful and uncompromising testimony against a hireling ministry. In this class he included not only those who preach for hire, but also all those who, under a profession of being engaged in works of righteousness and benevolence, are receiving or seeking for the rewards of men. His bold and fearless exposures of the inconsistency of many of their movements, gave offence to some, and raised a spirit of opposition against him; but none of these things turned him aside from what he believed to be his duty. He clearly exposed the inconsistency of such as profess to have received a dispensation of the Gospel of Christ, and to be walking after the law of the Spirit of Life in Christ Jesus, and yet are turning the attention of those who have fallen into weakness or infirmity, to man, or to associations of men, or even to the strength of their own good resolutions. He had not so learned Christ. He could tell them, from his own experience, that there is balm in Gilead, and a physician there who is equal to every emergency. He preached not man, but Christ Jesus the Lord, as the only true Saviour. To Him alone could he refer them. If

the truth shall make you free, ye shall be free indeed.

It was not his practice to point out particular duties to his hearers. He believed that every man had his own particular law, written in his own mind; and it was to the fulfilling of this law that he desired to encourage them. It was his business to invite them to the feet of the Master, and there to leave them with the injunction, "Whatsoever he biddeth thee, that do."

In his view, sin consisted in withholding obedience from clearly manifested requisitions of duty. While with great boldness and clearness he denounced certain practices as being out of the Truth, he often expressed himself as careful to call no man a sinner: of this the Searcher of hearts alone could judge.

His testimony against the evils and injustice of slavery and oppression, was powerful and convincing, and his practice was consistent with his precept. From a sense of duty he was careful, during many of the latter years of his life, to avoid participating in the gain of oppression, by making gain from dealing in the products of slaves' labor. And when, in the performance of his religious or other duties, he was placed in circumstances that made it necessary he should be served by those

who were held in bondage, he endeavored, as far as possible, to requite them for their services.

He placed a high value on the Scriptures of Truth. He esteemed them as being, next to a living gospel ministry, the greatest outward blessing that is conferred on man. He appealed for the truth of his doctrines, to the witness for Truth in the minds of his hearers, and to the Scriptures. By these he was willing they should be tried. He bore a strong testimony against those whose labors were designed to undervalue them, or to raise doubts of their authenticity. Yet he believed that, to understand them aright, it required a portion of the same power that moved holy men of old to put them forth; and he was at times led to warn honest but inexperienced minds against being led into a snare, by attempting to expound parts of them that had not been opened to them in the light of Truth.

His mind was often brought under exercise on behalf of the young. He knew that youth was the season for rejoicing, and he never found it to be his place to check their innocent enjoyments; but in the language of the wise man he could address them: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and

in the light of thine eyes; but know that for all these things God will bring thee into judgment." His spirit yearned for them, that they might so walk, that this judgment might not be unto condemnation; but that they might be preserved in the paths of innocency and virtue. In the endearing language of love, he entreated them to yield to every requisition of duty, how small soever it might appear, even if it should be so simple as the laying aside of a ribbon, or the making some change in a form of speech, or in withdrawing from an unprofitable associate. By yielding obedience, they would receive the reward of peace, and their strength would be increased.

In his public communications, he was often led to impress on the minds of his hearers the benefit of secret prayer—not as a means of lessening present suffering, nor of averting that which may appear to be impending, nor yet to increase the benignity of the Deity, who ever is love, and whose dispensations are always designed, in his infinite wisdom, for the benefit of his creatures. But in the bowedness and humility of soul which are ever attendant on true prayer, an evidence would always be afforded, that whether he gives, or whether he withholds from giving, it is alike for good. And although, in view of approaching suffering, the petition may be raised, "O, Father, if it be

possible, let this cup pass from me;" yet, as true prayer has its perfect work, the language will also be known, "Nevertheless, not my will, but thine be done." Thus we should become reconciled to him, and to his dispensations.

His appearances in public vocal prayer were not frequent; but the inwardness and weight of his spirit, the reverence and solemnity of his manner, and the fewness but fullness of his words, were remarkably impressive. It may truly be said of him, that he excelled in prayer; and truly it was a testimony that he lived near to the Lord, for they that know him most will see most reason to approach him in reverence and fear.

His labors in the ministry, in the meeting of which he was a member, were constant and unwearied. He rarely sat through a meeting in silence. But he preached from necessity. It was evident that he was often bearing a heavy burden, and that the language of the apostle was true of him, "Woe is unto me if I preach not the Gospel," His motive in laboring was not the good he could do to others, but to secure rest and peace to his own soul. Hence he was not looking out for fields of labor, but was always willing to retire to his rest. He was a man of sound judgment, of quick perception, and of a clear understanding; but it was not to these that he trusted in his ministry.

He was careful to keep a single eye to the openings of the pure spring of life, and to follow its leading; and when he felt these to be withdrawn, he would close his testimony—sometimes abruptly. He knew that of himself he could do nothing, and his confidence was in that strength which was referred to by an eminent apostle, in this language: "When I am *weak*, then am I *strong*."

One striking and prominent trait in his character was his entire devotion to what he believed was the will of his divine Master concerning him. "He shunned not to declare the whole counsel of God." Neither the good opinions of his friends, nor the censures of his opponents, appeared to have any influence over his actions. Yet he was a firm advocate for the order and discipline of our Society, and he often expressed his belief that so long as he should continue to be a member of it, his Master would never require him to violate its order.

He continued to exercise his gift in the ministry with great acceptance, up to the time of our Yearly Meeting in Fifth-month last. During the course of that meeting he took little active part in its business; but just at the close of its last sitting, he made a few very impressive remarks. In the course of them he stated that he had long felt the strength with which he had been endued to be

passing away, and he believed it would be the last time he should addres an assembly convened in that capacity. His communication brought a solemn covering over the meeting, under the influence of which it concluded.

For several weeks after this he attended our meetings in silence. We viewed it as a season of rest for him, but we little thought his work was so nearly finished. Early in Seventh-month, at a First-day morning meeting, he arose, and stated that it was with fear and trembling he again stood before the congregation of the people. For ten long years he had lain down in armor, rose up in armor, yes, and even slept in mail; but he blessed his heavenly Father there were now no enemies for him to fear, for he knew that unto Christ was committed all power in heaven and on earth, and *he* can make even a man's enemies to be at peace with him. Yet he spoke not as having attained to a state of perfection, or as being past the liability of becoming a castaway, after having preached to others; but he had full confidence that the grace of God would be as efficient to sustain him under all future temptations and trials, as it had been to sustain him through the past. He had felt like a discharged day's man, one who had been called in upon an emergency, and not worthy of constant employment. He had spoken nothing but what

he believed his heavenly Father had authorized or required him to do; and he felt bound to declare, for the encouragement of the young, that he had not been discharged without his reward: he had received the blessed penny.

This was the last time he spoke in our First-day meetings. On two occasions, subsequently, he said a few words just at the close of our small mid-week meetings; but it was evident that the burden of the word which had oftentimes borne so heavily upon him, was removed, Even the calmness and serenity of his countenance, while sitting in our meetings, indicated a mind at rest About the middle of Eighth-month he left his home, with a view to accompany a portion of his family on an excursion to the western part of this state. On their way they stopped at Poughkeepsie, where he was attacked with a severe and distressing illness, during which he manifested the most entire resignation to the Divine will. He never uttered a word of complaint while suffering most painfully. His language uniformly was, when disappointed in obtaining relief from any of the remedies used, "All is wisely ordained." His physician informs us, that his visits were frequent daily; and finding him always in the same happy and peaceful state of mind, he on one occasion remarked to him: "You suffer much, and cannot but feel that you

are in danger, yet I have seldom attended a patient whom I have found at all times in such a happy and tranquil state of mind as you seem to enjoy." He replied: "I have closed all my accounts with the world. I have given myself up entirely into the hands of my Maker. I know that my Redeemer liveth, and I feel and know that all things are wisely ordered. I have nothing to disturb me: I leave all with my heavenly Father.' This conversation took place about three weeks previously to his decease. From this time till his death his language and demeanor were always the same, and in accordance with what he then said. He had full possession of his faculties until the last, and died as peacefully and tranquilly as he had borne himself through the whole period of his illness. His physician adds: "So strongly was my mind impressed with the evidence of his piety and Christian character, that I was constrained to say, that I had never known a more striking case of resignation and submission to the Divine will."

He died on Seventh-day morning, the ninth of Tenth-month, 1847, after an illness of about seven weeks—being in the fifty-ninth year of his age. His remains were brought to this city, and were interred on the Third-day afternoon, from Rose Street Meeting House, after a large and solemn meeting. Several communications were made, all

of which bore evidence of undoubting confidence that all was well with him. While we deeply feel our bereavement, it was also felt to be a cause of rejoicing that his sun had set in brightness; and that he was removed while there was not a cloud to darken his memory. We believe he had finished his appointed work; that he had been a faithful servant on earth, and that he is now removed to a mansion of rest in heaven.

Memorial of Oblong Monthly Meeting, concerning our deceased friend, WILLIAM IRISH.

Believing that "to commemorate the lives of the righteous, is a tribute due to their memory and may prove an incentive to the living, to emulate their virtues," we are therefore concerned to preserve some account of the consistent, exemplary life, and peaceful close, of this our departed friend.

He was born at his late residence, in the Town of Pawling, County of Dutchess, and State of New York, the sixteenth of Fourth-month, 1820. His parents, David and Martha Irish, are members of our Society, and from them we obtain some part of the following account.

His obedience, commenced in childhood, which he scrupulously practised in after life, as a duty

due to his parents—thus establishing that mutual confidence, and unreserved freedom, so desirable between parents and children. And while young and in the attendance of school, his orderly conduct won for him the esteem of his teachers; and we have testimony, that his example and counsel will long be profitably remembered by his school-mates.

The principle of divine truth, received into his youthful mind, was like seed sown upon good ground, it brought forth abundantly; hence his early and great care, not to deviate from the truth on any occasion, and so to act, as not to bring condemnation upon himself, or wound the feelings of his parents. When quite young he was remarkable, for his tenderness of feeling for his fellow-creatures, which also extended to the lower orders of creation: and he so cherished this feeling, that it became his delight to administer to the comfort of both. His industry in the cultivation of his mind, procured for him a fund of useful knowledge, which in social conversation, rendered his company interesting and edifying.

He improved the best gifts; and truly such was his attainment, that love seemed predominent in word and deed.

In his occupation, that of a farmer, he was industrious without excess. In the diligent attend-

ance of religious meetings, he bore a faithful testimony to its importance, and when his parents deemed it right to leave home upon a religious account, he would use his best endeavors to make the way easy for them.

He was a pattern of moderation in all respects, worthy of imitation; and to the youth a good example of plainness of dress and address, consistent with our profession.

At eighteen years of age he was appointed Clerk of this meeting, and giving satisfaction, was, by re-appointments, continued in that service most of the remainder of his life.

He sought neither popularity nor eminence, but was retiring and diffident of his own attainments, especially upon the subject of religion, always manifesting much deference for those of riper years.

He was exceedingly guarded against speaking of others' failings to their disadvantage—his charity was without partiality, and would make great allowance for degradation and loss of character. The condition of the slave and slave holder, frequently occupied his mind; both of whom he considered demanded our pity and labor for their improvement,—and his sense of the inconsistency, and injustice of rewarding the master, for the slaves' unrequited toil, was such, that, he gave a decided preference to free-labor products.

He scrupulously avoided novel reading, and all light and frivolous publications—he chose the books he read as the company he kept, for the substantial improvement they were calculated to impart.

When about twenty-nine years of age, he united in marriage, with Anna, daughter of Aaron and Phebe Quinby, with whom he lived about two and a half years, proving to her a kind and affectionate husband.

Until about twenty years of age he enjoyed good health; at that period he had an ill turn from the effects of which he never entirely recovered. In the summer of 1850 his symptoms became increasingly consumptive, at which he never expressed anxiety or alarm, but appeared disposed to exhibit the most favorable side of his case, out of tenderness of feeling for his relatives.

During the winter of 1851, he was principally confined to the house, but being in a tranquil, resigned state of mind, his company and conversation, continued pleasant and interesting. By medical aid and a return of warm weather his health improved; but at the commencement of the following winter, his disease increased, causing much suffering, which he endured with fortitude and resignation.

A few weeks previous to his death, accompanied by his wife, he went to Newburgh for medical aid,

where he remained until his decease. Upon the propriety of leaving home on such an occasion, he observed, "a disposition to do what we could, to preserve and lengthen out life, was a wise provision of the Creator, implanted in the human mind, in obedience to which he was willing to go."

About this time, he embraced opportunities, for preparing the mind of his wife, to meet the approaching change, with composure and resignation. He also, expressed much sympathy for his parents, in the bereavement and loss, they must realize in his death.

A short time previous to leaving home, in speaking of the future, he gave evidence, that his reliance and confidence, had not been misplaced, saying, "my dependance, has not been upon the philosophy of men, or books." In discoursing upon the prospect of being removed from this stage of action, while yet but in the prime of life, he remarked, "the time I have lived, I have enjoyed life, I have enjoyed it much." At another time, he said, he did not think, he should be taken out of time until it would be better for him than a continuance here.

Such was the composed, peaceful state of his mind, during the last few weeks at Newburgh, (and his bodily sufferings being mitigated,) that, he frequently remarked to his wife, "how comfort-

able they were, and how much they enjoyed life," adding, "perhaps more than many in health."

When near his end, perceiving that his beloved wife, was conscious, that they must soon part, he requested her to give him up cheerfully; but the prospect of so great a loss, produced in her a burst of grief. Seeing that this was wounding to his otherwise peaceful mind, she shortly became composed, which seemed to be the removal of the last obstacle in the way of his happy close.

Such was the sustaining power of divine goodness over his spirit, that on the day previous to his death, he remarked in substance, that even sickness could be made pleasant, and in conversation, and demeanor exhibited no depression, but on the contrary a most joyous state of mind.

During the last night he lived, he said to one taking care of him, that such care would not be required much longer; thus evincing a clear sense, that his final close was near.

He retained his senses perfectly to the last, frequently expressing his entire resignation, and that he felt nothing in his way. He breathed his last about 3 o'clock P. M. on the 20th of Second month, 1852, aged 31 years and 10 months, and we have no doubt, has entered into the heavenly kingdom, prepared for the Lord's sanctified children.

The following day, his remains were taken to his late residence at Quaker Hill, where on the 23rd, after a solemn meeting, his body was interred.

Memorial of Danby Monthly Meeting, concerning HANNAH R. NICHOLS, *deceased.*

THE subject of the following memorial, was born the fifteenth of Second Month, 1819. She had but a delicate constitution, and was in consequence much indulged in her innocent amusements, by a tender mother. She was of a lively, companionable turn of mind, and easy to be entreated. As she advanced in years, the fascinating pleasures of the world seemed to allure her for a season, and a strong inclination was manifested, to follow the prevailing fashions of the day. At a subsequent period, while on the bed of sickness, she acknowledged that in giving indulgence to this desire, she had done violence to the monitions within her own breast, in thus adorning the tenement of clay.

We will here quote her own expressions. "This has been my most besetting sin, having had a manifestation of my duty to my Heavenly

Father, and neglected to do it; therefore have I had to drink of the dregs of affliction."

In 1847 her constituional weakness had increased, and as days numbered weeks, and weeks months, her sufferings also increased. She was at the commencement impressed with the idea that she should not recover, and was very thoughtful and anxious for the welfare of her immortal soul. The first intimation to her beloved father of her sore conflict of mind, was some weeks after being prostrated on the languishing bed of sickness. Wishing him to be called in, and embracing him, she said "Father, I think I cannot stay with you long, and wish that I might mingle my tears with thine, and ask thy forgiveness, for the many times I have greived thee." On being told, that it would be an unkind earthly parent, who would not forgive little childish errors, when our Heavenly Father stood ready to pardon the truly penitent suppliant. she exclaimed "*little*, father they are not little: I clearly saw and knew what my Heavenly Father's will was, even when I was but a little child, and I then sinned against this Divine Light; and could obtain no peace 'till I went out and knelt in a retired place and prayed for forgiveness; and even on going to bed could obtain no rest till I removed the pillow from my head, that I might be low and humble. Still have I gone on in pride.

I have not been sufficiently helpful to my dear sister, in her endeavors to keep the younger children in plainness. She has had a trying path since the death of our dear Mother; Oh! the sorrowful hours I have given her and thee, by the indulgence of my love of dress. But I entreat thee, father, dont give out. Do all thou canst to have the boys plain and simple in their appearance; continue thy care that they attend meeting, and read good books. I wish thee to purchase each of the children a religious book as a present to them from me. Call them frequently together, and read the Bible or some other good book to them. I have loved to hear thee read. I have been trying to break the ties of nature, and feel I can give all up but thee and my eldest sister; it seems hard to part with you—you have done so much for me." At another time she said—"Father, sit close by me, and pray for me. I fear there is no mercy for me, I have been so proud. Oh! the pride I have taken in arranging my hair. I suffered for it and sometimes wished it might turn gray in order to humble me."

Some days after this she exclaimed, "Father, I think I have this night seen a Heavenly Light bright and clear, and believe there is a mansion prepared for me who am so little worthy. As an evidence that my transgressions are passed by,

I feel all peace and love to flow to every individual." After this many gloomy days and nights were her portion, during which she would inquire the cause of her doubts and fears—saying, "I fear I have not been sufficiently patient, and have been too anxious to recover, that I might do some good in the world." There were seasons, when through the medium of the pen, she could hold intercourse with the absent; in whom, as well as in those around her, she was deeply interested. One individual whom she had never seen, and who lived but a few miles distant, drew largely upon her sympathies—a young woman in straitened circumstances, with physical energies prostrated, and no means to procure such personal comforts as she herself had always been blessed with. She sent her books, and at times wrote such words of comfort as her own sensitive nature knew by experience to be most precious to the afflicted traveler. To a friend who visited her during her sickness she remarked, that "a great deal of the suffering she endured had been induced by her own imprudence. The vital powers had not been allowed free play by the foolish demands of fashion, which would confine within a small compass the most important organs of the human system—thus frustrating the design of the Beneficent Dispenser of Life and health—who doeth all things well, and

whose physical laws cannot be violated with impunity."

On the eighteenth of Twelfth Month, 1848, there was a material change for the worse. She awakened very sick; for a few moments, it was thought she could not survive long. She was perfectly calm and composed, saying, "do not mourn for me, but prepare to meet me; I am glad I am going to Heaven."

She afterwards remarked "If it were the Lord's will, I should like to recover, that I might serve him with all my strength, and be an example to others," but added "all is peace."

Her brothers and sisters arriving, and seeing them much affected, she said, "do not mourn, live rightly, and you will take comfort." She frequently expressed the gratitude she felt, for the attention of her beloved relatives. A friend coming in she extended her hand saying "I desire thy husband to have a care over my brothers. I think they are good boys, but I want they should dress more plainly and use the plain language." To a sister she said, "I am in great distress, but the Lord knows I love him above every thing else."

On presenting a little token of affection to a dear friend, which caused those around her to weep, she said with a radiant countenance, "wipe away your tears, we shall not long be separated.

We have lived long together, while others have been divided. Every thing looks pleasant to me but to see my sisters troubled. Think of my sufferings and try to be reconciled to give me up. On requesting a sister to sit by her, she added, "many are the afflictions of the righteous but the Lord delivereth them out of them all." On being told he would soon deliver her, she said, "I think so, but it will be one of the greatest mercies that I should be saved. I feel as if I had done nothing for the Lord, and did not deserve the happiness I have already enjoyed. But his mercy is greater than my infirmities."

Fearing a severe struggle at the last, she sweetly petitioned her Maker, to be with her through the valley of the shadow of Death.

She urged her family to love and serve the Lord better and better, adding, "Mother has gone and is happy, I shall soon follow, and then two of us will be well through." To a brother she said with a kiss, "Be a good boy, attend meetings constantly, and while there, endeavor to think of good things: be sure never to swerve from the truth. Be good to dear Father who has had so many anxious hours on account of his children. Be kind to sister Mary. Remember thou wast but a babe when she began to have the care of thee. Read good Books."

She said during the first three months of her sickness, the thought of being laid in the grave, was hard to be reconciled to, but "it is nothing to me now. Do not think of me as in the grave, but as abiding in perfect happiness with my Heavenly Father, whose arms are open to receive me and are now supporting me."

First of First-month, 1849, she was till noon, deprived of her speech, but after noon, gave an assurance that peace reigned within, adding, "I am not afraid, no—I am not afraid to die, repeating

> "Oh death where is thy sting,
> Oh grave where is thy victory."

On being asked if she had any word to send to an absent brother, she said, "Yes—tell him to love and serve the Lord, and to walk in the straight path; it is so straight, I fear he does not walk in it, as he ought. Tell him not to mind too much the things of this world. I shall soon be through, and shall be happy—happy—happy."

Afterwards addressing her sisters, she said, "keep in an humble, child-like state, and wait upon the Lord, and He will be near and strengthen you; and how much comfort you will all take in serving him. For a few days after her mind was again clouded, and she once exclaimed, "How stripped I am." On being told Jesus once felt so stripped that he

cried out "My God—My God, why hast thou forsaken me?" She raised her hand, saying, "*that* has rested with me a great deal during my sickness, and I believe it was for this trying time." To a friend who came to see her she said, "I am in great distress; what I have suffered in four weeks cannot be expressed, but I have not been obliged to struggle for the exercise of patience, all has been given me; see how good the Lord is."

On rousing from sleep one morning she remarked, "I wake up here again; shall I not go soon? I am a great while getting home," and turning to a sister, said, "dear sister I love thee, I love you all,—but I want to go home. Father, what a happy change it will be, when this aching body is laid away in the silent grave, in a plain white coffin,—and the spirit takes its flight to rest. You will have no cause to mourn for me. You will have nothing to regret, you have done all that could be done."

Then alluding to her grave clothes, desired that they should present an example of plainness. Again was the mind of this dear sufferer permitted to be clouded for a time, and she had to recur to past seasons of heavenly enjoyment, when she had been given to see, that she must not even think her own thoughts—"but at times" she said, "I have; and that must be the reason why I am

left thus destitute"—but the next morning she said, "I am more than rewarded this morning, for all I have suffered. Oh! what a bed this would be, without the Lord's presence? but now it is a bed of peace, there is a mansion prepared for me —I know there is, I *know* it—nothing can shake my belief." Then broke out in supplication, "Oh Heavenly Father, forgive me for all mis-spent time, for time devoted to vanity, when I might have been advancing the good of my brothers and sisters and young companions. O dearest Father, let it be blotted out of the book of thy remembrance and grant that this my dear sister, may walk humbly with thee, and that her life may be all peace and happiness." She then desired a brother to come to her, and entreated him not to close his eyes to sleep, until he had an assurance that it would be well with him, urging him, to strive to love the whole human family, and to read good books, especially the Bible. One of her neighboring associates being much affected, she said to her, "I do not want any one to love me, but to love the Lord, and teach the children to love him;" exhorting her to pray to God, that he would give her a new heart.

She then repeated these lines,

"Vital spark of Heavenly flame,
Quit, Oh! quit this mortal frame,
Trembling—hoping—lingering flying
Oh—the pain —the bliss of dying."

A short time before her death, she called for writing materials and penned the following parting advice,—"Dear sisters, do not mourn for me, but for yourselves; love God with all your heart. Do not mourn over my grave, for I shall not be there. Comfort Father—dear Father,—and get together, and be cheerful and innocent. Watch over my dear brothers. All together wait on God. Farewell."

This act seemed to close her earthly duties. Her work was done. The ordeal of preparation was passed. The seal of sanctification had been obtained. That which was perishable continued gradually to fail, 'till her purified spirit was freed from its earthly tabernacle, on the Twenty-seventh day of First-month, 1849, aged Twenty-nine years and eleven months.

A Testimony of Coeymans Monthly Meeting, held at Baltimore, 4th Month 23, 1856, concerning our beloved Friend JOHN POWELL, *deceased.*

John Powell, son of Moses and Hannah Powell, was born the 15th of 4th month, 1771, in North Castle, Westchester County, State of New York, and removed with his parents, about the 13th year

of his age, to this place, where he has remained during his long and useful life.

In his youth he avoided vain and unprofitable company, and kept to his plain, christian way of living, thereby shunning the snares to which youth are exposed.

For more than sixty years he was active and useful in the affairs of society, was a diligent attender of our religious meetings, both for worship and discipline, and careful to take his family with him, often saying "there was nothing gained by staying at home."

For more than half a century his house was a hospitable home for Friends and a pleasant resting place for those travelling in the service of truth, many of whom he accompanied from meeting to meeting, and also to distant parts. He occupied the station of an Elder for many years and filled other responsible stations in society, and for the last twenty-five years of his life, with two or three exceptions, he represented this Quarterly Meeting in the Yearly Meeting.

He was of a cheerful, noble and generous spirit; it may be truly said of him that he was an affectionate husband, a kind father, a good neighbor and practical christian; he manifested great care and kindness for the poor, in seeking out and as

sisting them to situations and employment, by which they might supply their own wants.

Although his occupation was that of a farmer, he engaged in mercantile business, which proved unsuccessful, he become embarrassed to a considerable amount; a compromise was effected with his creditors, who agreed to take up with one-half their just dues, which was accordingly paid; now, although no legal restraint lay upon him for the remaining one-half, he in after life satisfied all his creditors, and in speaking of it, said he "could now sleep in peace."

He attended the Quarterly Meeting in 1854, and took an active part in its business. In 8th month following, the death of a beloved son, who had remained with him and on whom he depended for stay and support in old age, followed in a few weeks after by the death of a very dear daughter, the objects of his affection, seemed to sever the ties to life. He lost his vivacity, and it was seen he was declining, and on the 19th of the 11th month, his spirit was released, we doubt not, to unite with the spirits of the just.

A Testimony from Oswego Monthly Meeting, Dutchess County, State of New York, concerning DOROTHY GOLDEN, *deceased.*

She was born in the town of Washington, Dutchess County, and State of New York, about the year 1777. Her parents, Daniel and Elizabeth Golden, were members of the Baptist Society, and having a numerous family, were careful to give them a guarded education in their way. Dorothy, while young in life, went to reside for a time in a Friend's family and attended their meetings, by which means she became acquainted with Friends, and having requested to join them in membership, she was accordingly received when about eighteen years of age. Not long after this event, a Baptist minister came into the neighborhood, where he had frequent meetings among the people. He often on such occasions spoke much against the way of truth as professed by Friends, which in her childlike state tended greatly to unsettle her mind, and bring it into doubt and discouragement. Under this season of trial she wrote a resignation of her right of membership, and going to the Monthly Meeting, laid the paper on the table and left the house. Some Friends followed her

out and kindly pressed her to return, which she declined, and soon afterwards was induced to submit to water baptism. After taking this step, her mind became so much distressed that she only attended one more meeting among the Baptists. In this state of affliction, she sought relief in solitary places, frequently retiring to a grove near her father's house to pour forth her tears in secret. In this seeking state she was favored to see her mistake, and in order to obtain that peace which her soul sought after, she returned to the Monthly Meeting with which she was connected, and openly made an acknowledgment of her error, which was freely received; her resignation not having before been noticed by the Meeting except in silent sorrow.

Having passed through many deep baptisms, preparing her for service in the church, she soon afterwards appeared in the ministry, to the satisfaction of Friends, and in due time her gift was acknowledged by the Meeting to which she belonged. Her communications were generally short, but lively and edifying—often in a few words expressing deeply instructive truths. She did not travel abroad as a minister, beyond the limits of the Meetings to which she belonged, excepting a few times to attend two or three of the neighbor-

ing Yearly Meetings. She was sound in doctrine, and honestly engaged to promote the christian testimonies as professed by Friends. She was concerned to maintain the good order of society. In meetings of discipline she manifested a lively attention to the subjects that came before them, frankly expressing her sentiments without waiting first to hear the opinions of others; yet readily yielding to the sense of the Meeting, when not coinciding with her own. Her example, in this respect, was edifying and instructive. She was diligent in the attendance of our religious meetings, and many times, especially in the latter part of her life, got there under great bodily infirmities. She acted many years on an appointment of the Yearly Meeting in the concern, for the welfare and improvement of the Indians, in which she was a devoted, efficient, untiring laborer. She was frequently employed in nursing the sick, to whom she faithfully devoted her time and attention, by day and by night, for their help and comfort. To the poor, when suffering from disease or want, she was an active Friend, cheerfully contributing to their relief, in proportion to her ability. She departed this life at her residence, at Oswego, Dutchess County, aforesaid, the 14th of 5th month, 1854, aged about 77 years. A minister upwards of forty years, and we believe that she is gathered with all

the generations of the just made perfect through tribulation.

A Memorial of Plains Monthly Meeting, concerning our friend, SARAH COUTANT, *late deceased.*

The precept and example of the righteous often prove a blessing, not only to the present but future generations, especially when preserved by records. We feel it, therefore, a duty to give forth the following account of this our dear departed Friend, Sarah Coutant:

She was born the fourteenth of First-month, 1794, in the town of New-Paltz, Ulster County, and State of New York. Her parents, Elias and Sarah De Garmo, were not members of any religious denomination, the latter dying at the time of her birth, the former, five months previous. She became a member of the family of her uncle and aunt, who were members of our Society; thus she was early instructed in Friends' principles, and it appears her mind was peculiarly fitted for their reception; even when young she was orderly, and a good example of plainnesss and christian moderation, which marked her course through life.

About the thirty-ninth year of her age, she was united in marriage with Gabriel Coutant; to him she was an affectionate and devoted wife, and to his children a kind and watchful parent, having no surviving children of her own, but was stepmother to nine, and the youngest of these only five years old at the time of her marriage; to these children she discharged the various and important duties devolving upon her, with that maternal regard and affection which caused them to acknowledge they loved her as they did their own mother. In addition to these, two orphan grandchildren subsequently became a part of her charge, and occupied a share in her affections.

Notwithstanding the arduous charge of so large a family, still her labors of love and sympathetic regard were not confined to her own household, for the needy she relieved with no sparing hand, and to the sick and afflicted imparted the soothing balm of consolation.

It was with pain and regret she viewed the enslavement of the colored race, and the evils produced by such a system of injustice and cruelty were with her a subject of deep concern and frequent remark; expressing a conviction that the allwise Father was stretching out his hand for their deliverance, and that the days of their bondage were drawing to a close.

She was witness to many evils resulting from the use of spirituous liquors, and bore a faithful testimony against it; and so sensibly did she feel it her duty to avoid even the appearance of this evil, that she scarcely felt at liberty to use medicine which contained spirits.

In our religious meetings she felt it a duty occasionally to quote some passage of scripture, which was generally so much to the purpose, that she rarely found remarks upon it necessary.

She was a lover of silent meetings, for to her, through the communion of the Holy Spirit, they were edifying and instructive; and she many times mentioned a circumstance of travelling four miles to attend her own meeting, found no one convened but herself; after taking her seat, being favored to witness a state of inward retirement, had thankfully to acknowledge that, although her friends were absent, Christ, the head of the church, was present, and failed not to commune with her in spirit: so that she could bear testimony that it was as good a meeting as she ever attended.

She was concerned to encourage Friends to the diligent attendance of our religious meetings, however small; even if there be but the "two or three" gathered in Christ's name and power, these would in no wise lose their reward.

In her deportment and manners she was reti-

ring and unassuming. Occupying the station of an elder, she forcibly felt the responsibility attaching to this important service, expressing at times a desire, that if she was not instrumental of good therein, that she might be preserved from doing harm; and it may be remarked, that her usefulness and virtues shone most conspiciously in her own family, the neighborhood, and among her familiar friends.

For two or three years of the latter part of her life, by indisposition, she was prevented from the attendance of meetings, and at such times she was in the habit of having her family collected at home; which gave her much enjoyment, by the renewal of spiritual strength. And such was her love for the attendance of our religious meetings, that under much bodily suffering she twice attended the Yearly Meeting, and several times the Quarterly Meeting, then held on Long Island, with much satisfaction; even though to her it seemed as if each of these meetings might be the last.

About a year previous to her death, she presented to each of her children a large family Bible, as a token of her love, remarking, that she considered it the best treasure she could leave them.

For the last five or six months she was mostly confined to her room, and sometimes alone, (when the family were engaged in their domestic con-

cerns;) on being asked by her husband if at such times she did not feel lonely, replied, "Oh! no; such seasons are precious to me; I have company better than any outward company, which 'speaks as never man spake.'"

Her health continued to decline, until it was evident to her friends and family that her days were nearly numbered, and none were more sensible of this than herself, saying that she was prepared to meet the change; and she patiently awaited it, with the same calm tranquillity which had always marked her life.

She gave directions concerning her interment, and that her coffin be plain, and without stain, thus evincing the importance that attaches to a testimony against vain show and superfluity in the near approach of death.

On the eighteenth day of Fifth month, 1853, she quietly passed away—as we believe, more fully to realize the reward of a well-spent life—in the sixtieth year of her age.

A Memorial of Oswego Monthly Meeting, concerning our esteemed friend, BETHANY BAREMORE.

We believe the example exhibited in the life and religious concern of this, our beloved friend, calculated to prove the sufficiency of Divine grace in bringing peace to the soul—therefore, feel disposed to preserve the following account:

She was born in the town of Clinton, Dutchess County, and State of New York, the tenth of Third month, 1787. Her parents, Zeno and Lydia Carpenter, members of the Society of Friends, were concerned to imbue her mind with the love of piety. And they had the satisfaction of finding their solicitude rewarded, by the clear perceptions of the importance of living the life of the righteous. And she often expressed the benefit it had been to her of having the counsel and example of religiously concerned parents.

She was frequently heard to remark, that when young she loved to attend meetings in the middle of the week, as well asthose on first days.

In the 19th year of her age, she united in marriage with our Friend, Henry Baremore, to whom she proved an affectionate and faithful helpmate, both in spiritual and temporal concerns. The law of love and kindness appeared to be the governing

principle of her mind, and shone conspicuously in her as a mother and a christian.

She was the mother of 13 children, 11 of whom survived her, and though ever tender and sympathising toward them, yet she was careful in guarding them against improper indulgence. Having the important charge of so large a family, domestic concerns necessarily occupied much of her time; yet these were not allowed to prevent her from the diligent attendance of religious meetings, and she was careful to have her children with her, evincing by her solid deportment that she was sincerely engaged to gain an inheritance in that "City whose builder and maker the Lord alone is."

Her love to God was such as to produce love to man; and which she found, in times of trial and deep proving, to be "as an anchor to the soul, both sure and steadfast."

She was very useful in our meetings for discipline, and also as an overseer, in which capacity she had served most of the time for thirty years, much to the satisfaction of her friends, and had filled the important station of an elder, upwards of twenty years.

She was very useful in times of sickness, ever ready to impart the soothing balm of sympathy, and extend the hand of relief to the afflicted. She was an example of piety and virtue to her neigh-

bors, adorning her profession by her upright walk among them, by whom she was much respected, and her loss sensibly felt.

She was naturally cheerful, and in her conversation and remarks, often edifying and instructive.

Although she was so tender and sympathetic to others in affliction, her own she bore with patience and resignation. Her last illness was short, so that she was favored to attend meetings until the last two, previous to her death. And as she lived the "life of the righteous," we confidently believe she "died the death of the righteous," and, "as a shock of corn fully ripe," has been gathered into the heavenly garner prepared for the Lord's sanctified and redeemed children.

She departed this life the Fifth of Fourth-month, 1854, in the sixty-eighth year of her age; and on the Seventh, after a religious meeting being held becoming the occasion, her remains were interred in Friends' burial ground at Oswego, Dutchess County.

A Memorial of Shappaqua Monthly Meeting, concerning our beloved Friend, JACOB L. MOTT, *deceased.*

Feeling deeply sensible of the great loss we have sustained in the removal, by death, of this our beloved Friend, and believing the remembrance of those who have been examples of faithfulness to manifested duty, has a tendency to strengthen and encourage others to "walk by the same rule and mind the same thing," we feel it right to prepare a memorial concerning him, fully believing he has received an entrance into that heavenly kingdom which is the reward of the righteous.

He was born in the City of New York, on the Thirteenth of Ninth-month, 1784. His parents were Jacob and Deborah L. Mott, the latter a worthy member of our Society, who was much concerned for her children, and it is believed her example and care had a good effect upon our deceased friend.

Although not addicted to gross evils, he was prone to levity and mirth; and his testimony is remembered, that when returning home from such pastimes, the convictions of truth on his mind were so strong, that tears of contrition have fallen from his eyes, as he passed through the streets

of the city, when little was to be heard but the watchman at his post. Early in life submitting to these visitations of his Heavenly Father's love, he was drawn to attend the Meetings of Friends; and he writes of himself, as a brand plucked from the burning, and a monument of the mercy of God.

He was married on the sixth of Eighth-month, 1806, to Hannah Riker, with whom he lived in great harmony and mutual affection for fifty years. It may be truly said of him, he was an affectionate husband, a tender parent, and a kind neighbor, being cheerful in his deportment and upright in his dealings among men; he was much beloved by those who knew him.

He was received a member of New York Monthly Meeting, at his own request, in the Fourth-month, 1807, being in the twenty-third year of his age.

It appears to have been his practice to commit to writing some of the exercises of his mind, on various subjects, and we believe nothing can describe him more pertinently than some extracts from them.

After taking the responsibilities of a family, and entering into business, he says: "I had many close trials, besetments and temptations, in which my religious faith was closely tried. I now see

very clearly that many, or at least some of the difficulties and troubles that I have experienced might have been avoided, had I always attended to the revelations of the spirit of Truth in my younger years; they were brought about by my unfaithfulness; I wandered from my inward guide, and was almost forgetful of the day of my espousal. But blessed be Israel's God; thanksgiving and praise be ascribed unto him, although I wandered from the fold and went into the wilderness, he followed me, and kept close to me, and, giving me strength to resist temptation, preserved me from falling into the hands of the enemy, and thus renewed my faith, enabling me to bear up the testimonies of our Society. Although a part of the time I resided out of the city, I seldom missed attending a Meeting, notwithstanding I had to row a boat ten miles to get there, and sometimes returned the same day."

In the summer of 1814, he settled within the compass of this Monthly Meeting, and became a member of it, by certificate, and when health permitted, was diligent in attending Meeting, although living nearly ten miles from it. In recording the faithfulness and perseverance of our dear Friend, in this particular, we desire not to *eulogize him*, but to stimulate others to press through difficulties in the performance of this reasonable duty.

Having experienced the benefits resulting from an early dedication to the service of his Divine Master, he was often deeply, concerned for the welfare of others, and sometimes in Meetings it seemed right for him to express it; but feeling that the call, and qualification, for the solemn work of the ministry are of God, he put it off from time to time, until about the thirty-first year of his age, when, in a public Meeting at Shappaqua, he appeared in supplication for the preservation of himself and the assembly, under the weight of which he was deeply humbled, keeping in view the testimony of our Holy Pattern, "my doctrine is not mine, but his that sent me." His communications were sound and edifying. He experienced the sustaining hand of Almighty Goodness, to be as a wall of defense around about him, preserving him in the faith, for which he was concerned earnestly to contend. His ministry was acknowledged, and he was recommended as a member of the Meeting of ministers and elders, in 1830. "This," he says, "again increased my responsibility, as now I was at liberty, if I felt a concern to visit Friends of other Meetings, to open it to the Monthly Meeting." Feeling himself a monument of mercy, raised up in order to proclaim the goodness and mercy of God, he endeavored to stir up the pure mind in others, by testifying of his grace, the word

nigh in the heart, and in the mouth. He was frequently concerned to visit Meetings, in our own and neighboring Yearly Meetings, we believe to the satisfaction of his Friends, and it is evident he realized the truth of his own language, "that the Good Master never sends his servants out in their own strength, but amply supplies wisdom out of his inexhaustible treasury."

He was zealous for the maintenance of good order and the right administration of our discipline, being deeply concerned for the prosperity of our Society.

Earnest and affectionate were his appeals to the rising generation, to come forward in faithfulness to the requisitions of their Heavenly Father.

"On you," he writes, "must depend the future prosperity and character of our Society. If you are faithful, some of you 'ere long will be called to fill prominent stations in the militant church. It is therefore peculiarly necessary that you should be established in the great principles of the christian religion, in which is involved your own welfare, and that of your fellow men, who at times may be adopting the language 'who shall show us any good?' If you examine history, you will find, in all ages, it has been those who have been faithful to the light of Christ within, that have been made instruments in the hand of God, in

gathering to the church. Be faithful in the little, and you shall be made rulers over more, and, under the guidance of the good and Heavenly Pilot, you will be enabled to avoid those rocks, quicksands, and shoals upon which many have been shipwrecked."

He was concerned that the young should be convinced that there was no gloom in religion. "I would hold it up," he says, "as that which is so lovely in itself as to make it attractive and inviting, as something which will enable us to overcome every besetting sin, and elevate our condition, step by step, in the scale of improvement, until we become united with the inhabitants of that city, which needs not the light of the sun nor of the moon to shine in it, 'for the glory of God doth enlighten it, and the Lamb is the light thereof.'"

He was exercised in regard to a disposition in some, to pervert the scriptures of truth, and concerned that a right estimate should be set upon them. His testimony left in writing is, "As we attend to the same principle which inspired holy men of old, who wrote them, our understanding will be opened, and we shall see a beauty and excellency in them, which we cannot find by perverting them; we shall not be undervaluing nor overrating them; we shall consider them as testimo-

nies corroborative of those spiritual truths which are sealed on our minds, by the impress of the Divine Spirit."

He was frequently invited to attend funerals of those not in membership with us, and being concerned to improve every right opening, and to fulfil what he believed to be his mission to his fellow men, he frequently found it his duty to go, often travelling many miles to accomplish it. Although he often felt the weakness and infirmities of the flesh to be many, and the conflicts of the spirit to be great, yet, at times, he could feelingly rejoice that an interest was mercifully granted through Him "who giveth the victory over all, and that the Lamb Immaculate is still redeeming out of every nation, tongue, and people, and adding to his Church Triumphant, those whose names shall be recorded in the book of life, because they submitted to His government."

Some time previous to his last illness he wrote as follows:—"There are many sudden removals, and I am often unwell; if I should be suddenly taken away, I have wished that my family might know the comfortable feelings my mind partakes of. Oh! how I am filled with the goodness of God to overflowing, so as to raise the sensation of Holy! Holy! Holy! Hallelujah to Israel's Shepherd! Oh! glorious state! Oh! blessed abode!

When, oh! when shall I be there? These feelings bring with them a complete surrender of all selfishness. All centres in the Divine Will. Whatever attachment to the world, however strong the family ties, the love of the Heavenly Father absorbs them all. His will is bowed to in humble submission of soul, and the acknowledgment is, Thou knowest best what to bestow or what to withhold. Thy will be done."

The tender, affectionate solicitude he felt for his children is made manifest by the following, which was written in the 60th year of his age:

"It is the desire of your father, that you attend to the impressions of the spirit of God, made upon your minds from time to time; be assured as you attend to these impressions, you will become more and more acquainted with the teachings of the Grace of God, that brings salvation from sin, and the defilements of the human heart. I most tenderly solicit you as a dear father, to yield to its teachings. Be not ashamed to acknowledge yourselves under its government, although it will lead you out of the world's customs, because it stands in opposition to the spirit of the world—it is to prepare the immortal soul, to dwell in the courts of Heaven, through an endless eternity; and not only to prepare for enjoyment beyond the grave, but to qualify you to live as you ought, while here

on earth. It will enable you to love one another, to do good to all men, to be kind to all placed under your care, and increase your desire for the relief of the oppressed. It will increase your love for religious meetings; you will not be ashamed to wear a plain dress; you will be willing to follow the example of the Son of God.

"If you reject the religion which God reveals in the heart, by the teachings of His Spirit, you never can obtain any but that which is the work of the systems of men. These can rise no higher than their fountain, but the teachings of the grace of God will lead to God. Attend to it, and it will lead you from many sorrows. Be not deceived. Happiness does not consist in the abundance of the possessions of the things of this world. Therefore, be more concerned to live a life of dedication to your Divine Master, than to get riches. Oh! attend strictly to the injunction, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you' Confiding in this promise, and putting your trust in the Lord, blessings will descend upon your labors. He who blessed Jacob and Joseph, will most assuredly bless you."

His last illness was lingering, but he manifested much patience and resignation throughout, being clothed with love and good will to all,

Under date Fourth-month 27th, 1856, he addressed his family, in writing as follows:

"When I was first taken sick I thought it might be my last sickness. I have given the subject a very careful investigation, and believe an entrance will be mercifully granted me, into that City described as 'having walls of salvation, and whose gates are praise.' I discover nothing in my way. He who is all wisdom, is also all power. If He has a work for me to perform, He will raise me up for the performance of it, for He knows I am ready and willing. I discover nothing worth living for, but to glorify His blessed name. If I am taken away suddenly, do not harbor the idea that it was in an unexpected moment, for I have been, and am watching the time as if it were at hand. You have manifested the greatest kindness towards me; you have done all in your power to make me comfortable; for which, I trust, you will be rewarded. When the time of separation comes, resign me cheerfully, submit to the dispensation as ordered of God, who does all things in his inscrutable wisdom for good." He requested that the testimony to plainness and simplicity should be carried out in his person even to the grave; that his coffin should be the natural color of the wood, and not varnished, and that no stone or monument should be placed at his grave,

In a letter to a Friend, dated Fifth-month 7th, 1856, he says, "If any Friends ask concerning me, inform them I hold the truth as professed by Friends, as dear as ever; that my desires and prayers ascend for its increase, that it may grow bright through us, as a professing people, and it will shine more and more as we mind the light."

On one of his friends taking leave of him, he said, "Be faithful to the requirings of thy Heavenly Father, for at such a time as this it will afford more peace than all else beside." Being visited by his numerous friends, he continued to bear similar testimonies, while able to write or converse, giving evidence to the last that Divine Goodness was his support.

The last three weeks of his life he was nearly deprived of speech by paralysis, yet his last words were, "peace, peace, sweet peace, ready, waiting," evincing the truth of the declaration, "Blessed is that servant whom, when his Lord cometh, is found ready and waiting."

He died on the 28th of Eighth-month, 1856, in the 72nd year of his age, and we feel an assurance that his immortal spirit is centered in that glorified state, of which he had a foretaste, when he could ascribe hallelujah to Israel's God.

His remains were taken to the Meeting House at Shappaqua and interred, after a large and so-

lemn meeting, in which several testimonies were borne to his circumspect life, and dedication to his Master's cause; and the feeling that we had lost a beloved friend and father in the church, seemed to pervade every mind.

A Memorial concerning our Friend AMY DILLINGHAM, *from the Monthly Meeting of Danby.*

The memory of our deceased friend remains to be precious, and we hope that a brief account of her religious experience may prove an incentive to others, to lend a listening ear to the same Counsellor, who supported and directed her through many afflictive dispensations, and brought her to acknowledge the goodness of Israel's unslumbering Shepherd.

She was the daughter of Abram and Deborah Tucker, and was born the Fifteenth of Ninth-month, 1775, at Shappaqua, Westchester County, New York; her parents were members of our religious Society, and were concerned to impress on the minds of their children a love for its principles.

On the Twentieth of Eleventh-month, 1794, she

was united in marriage with Stephen Dillingham, after which they removed to Granville, and became members of our Monthly Meeting, where she spent the remainder of her days.

By yielding to the influence of her Heavenly Father's love, she became desirous that others might come and taste of His Goodness; she had learned that to obtain the crown, there must be a submission to the cross of Christ, and by abiding in humility and self-denial she became qualified to instruct others. Her gift in the ministry was acknowledged about the year 1810.

The following are extracts from memorandums left by her.

"Oh! the fear I feel lest I should become lukewarm and forget the God of my life. As it seems to be my lot to pass through many trials and afflictions, I desire I may ever keep humble and low, begging of Him who is able to give me patience to endure them without a murmuring thought, believing all things will work together for the good of those who love and fear him."

"O, Thou most Holy One, be pleased, I pray Thee, to create in me a clean heart, and renew a right spirit within me; yea, I crave it more than corn, wine or oil; O, Thou who art adorable in goodness, cleanse and purify my heart, so that

I may become a clean vessel, fit for Thee to dwell in."

She manifested a deep interest for the welfare of our Society—a love for its principles and testimonies was evinced by a daily concern for their support, which did not abate in the decline of life. Expressing, "it seems to me I am soon to leave, and if I could see more coming up and filling these ranks in righteousness, how it would rejoice my spirit."

She was an affectionate mother, governing her children in the spirit of love; and although she witnessed the severing of that cord which bound some of them to earth, she murmured not at the dispensation of Providence, but continued her guardian care over the remainder of her family, often, very often admonishing and encouraging them to live in the fear of the Lord, and in an observance of the discipline of our Society, which she believed would help to preserve them from many snares they might otherwise fall into.

With the concurrence of her friends she performed several religious visits to other Meetings, and the families composing them, administering consolation to the afflicted, and endeavoring to arouse those to greater diligence who were resting as upon beds of ease. It was her practice frequently when in social gatherings, to seek for the harmon-

ising influence of heavenly love, and after all were brought into solemn silence, words have flowed from her lips, comparable to the distilling dew upon the tender plants to the refreshing thereof.

We believe she was one to whom the parable would apply, both spiritually and temporally, "When I was an hungered ye gave me meat, thirsty and ye gave me drink, a stranger and ye took me in;" for from her beneficent hand many have been made partakers of the good things of this life, as the destitute had a large claim upon her sympathy.

She was taken sick the twenty-seventh of Fifth month, 1856: her disorder was paralysis, which for a time deprived her of the power of speech; but on a partial recovery from this state she appeared sensible, and seemed desirous of feeling a greater assurance, when time should be no more with her, of entering into that City that needeth not the light of the sun or the moon to enlighten it; which in due time was granted, and a clear evidence furnished; in allusion to which, she says, "I have prayed oftener than the morning, to know whether there is a place prepared for me, but have not been favored to see until now; but now I know there is a seat all clear and white. I wish you could all see what I see." While able to speak, much salutary counsel was given to those present,

who witnessed her exemplary patience through great bodily suffering. She often expressed, "There is not a cloud in my way," and in ecstacy of joy said, "do not hold me, do not keep me;" and after giving a message, she said, "my work is done." She continued until the sixteenth of Eighth month, 1856, when she yielded her spirit in calm resignation, aged about 81 years.

A Memorial of Oswego Monthly Meeting, concerning our beloved Friend, TIMOTHY FARRINGTON, *deceased.*

He was born in North Salem, Westchester County, State of New York, the twenty-third of Second month, 1775. His parents were Edward and Phebe Farrington, members of the Society of Friends.

He removed and settled in the village of Pleasant Valley, Dutchess County, in 1807, where he resided the remainder of his days. Of his early life we have but little account, except that given by himself; in reference to which he was often led to commemorate the goodness of his Heavenly Father, in plucking him "as a brand from the burning," esteeming himself as one of the least in his Father's house.

By taking heed to the visitations of Divine love, he witnessed the salutary and powerful effect thereof, inciting to piety and virtue—thus preparing him for the reception and discharge of a Gospel mission to his fellow men. Being intrusted with a gift in the ministry, he was careful to move therein under the pointings of truth, with a single eye to the glory of God, giving evidence of his dependance upon that immediate direction and baptizing power which alone qualifies for a right discharge of so important a trust. That it may be truly said of him, "his preaching was not in the enticing words of man's wisdom, but in the demonstration of the Spirit."

His travels in the ministry were not extensive; he however, visited neighboring Quarterly Meetings, especially Westbury and Purchase, also the subordinate meetings generally.

He was often concerned to advise Friends against the perusal of pernicious books, and to beware of the vain, changing, and corrupt customs of the world, urging the propriety of maintaining the ancient testimony of the Society, in relation to plainness of dress, language, household furniture, and the general observance of Christian simplicity and moderation in the use of temporal things—and his example in these respects, corresponded therewith.

He was a diligent attender of our Religious

Meetings; and attending the Yearly Meeting in New York, held Fifth month, 1857, then in his eighty-third year, observed on his return home, that he had enjoyed the meeting—that it had been satisfactory and comforting; thus evincing the Divine hand had been near to bless, and that he was preserved green in old age, and unabated in his interest and concern, for the promotion of the Christian cause, in which he had been so long engaged.

Soon after returning from the Yearly Meeting he was taken ill; his sickness was short, but endured with patience and resignation, often expressing gratitude for the goodness of God towards him, a poor worm of the dust, and that his heart was filled with love to the whole human family, and felt his work was done, and that he should soon enter into the rest prepared for the righteous. Thus ended the pilgrimage of our esteemed friend, with an assurance and foretaste of the joys of the world to come, leaving to survivors an encouraging death-bed testimony, to the power and excellency of that Gospel principle, which qualifies all its votaries, to live the life and die the death of the righteous.

He departed this life the twenty-first of Seventh month, 1857. The interment took place the 23d, on which occasion a large and solemn meeting was

held, and divers testimonies borne to his long-devoted life in the Lord's cause.

A Memorial of Purchase Monthly Meeting, concerning our beloved Friend, ALICE W. BURLING, *deceased.*

To commemorate the acts of the righteous who have departed this life, may be due to their memory, and prove useful and encouraging to the rising generation.

The subject of this memoir was the daughter of Samuel and Molly Whiting, and was born at Darien, in the State of Connecticut, third of Fourth month, 1803. When young in life, she was exemplary in her dress and deportment, and by yielding to the influence of her Heavenly Father's love, she learned, that to obtain the Crown, there must be a submission to the Cross of Christ; and abiding in humility, she became qualified to encourage others in faithfulness.

She was united in marriage with Samuel Burling, of Purchase, Westchester County, State of New York, on the thirteenth of Fourth month, 1842.

She was, for a long period, an Overseer of the meeting to which she belonged, and also filled the

important station of an Elder many years. She was very serviceable in our Meetings for discipline, being well qualified for transacting the affairs of the Church, and concerned for the proper government and comely order thereof. She was quick of discernment and sound in judgment, and we feel that society has sustained, in her removal, a great loss. She was faithful in the attendance of religious meetings, where she frequently felt it her duty to offer the word of encouragement to others. She also bore her testimony against the use of slave labor, by example and precept.

The sick and afflicted received a large share of her care and attention, and she was ever ready to impart the soothing balm of sympathy, and extend the helping hand of relief; in her death the poor and destitute have lost a charitable and sympathizing friend.

The following are extracts from memorandums left by her:

"First month, 1820. Oh! may I be found doing my duty in whatever path I am led. Christ hath said, 'my yoke is easy and my burthen it is light.'

"The Lord is able to bless the endeavors of the weakest worm to promote his cause. To Him be glory, praises, and honor forevermore, for He will require nothing of us, if we rightly seek, but

what He will enable us to perform. What encouragement to persevere in the path of appointed duty, however trying it may at first appear; and all who deviate from the path of true simplicity, and run after other forms and notions, will find they have sold their birth-right for nothing more than a mess of pottage.

"Twenty-fifth of First month, 1831. Oh! that I may be enabled to yield all up, in full dedication of heart, unto Him who alone is worthy to have dominion. The way is strait, and the Cross often appears hard to my selfish disposition; but have I not experienced, from my early life, that there is peace and joy in submission?

"1838. I feel the great necessity of watchfulness. If the mind is suffered to be continually occupied with the cares of this life, how can any progress be made in religious experience? I greatly desire to be more watchful, that so I may fulfil the end of my being; that when the last summons shall arrive, that 'time to thee shall be no longer,' I may be prepared to receive it with joy, in full assurance of neverending bliss."

And according to her desire, we believe that she has realized an entrance into that "City that needeth not the light of the sun or the moon to enlighten it, but the Lord God and the Lamb is the light thereof."

Her death was unexpected; having prepared herself as usual on First-day morning for Meeting, she became suddenly indisposed, but for two or three days her family did not consider her dangerously ill. She expressed to her sister "that it was hid from her how it would terminate, but let it be as it would, it would be for the best."

On fourth day a Friend called to see her upon her return from Meeting, to whom she said, "I have had an excellent meeting here in my room, and in spirit I was with you." That night a change took place, and her disease assuming an alarming form, her reason became obscured; she continued until first-day morning, the fourteenth of Second month, 1858, when she ceased to breathe, aged 54 years and 10 months.

Stricken down whilst in the enjoyment of health, and to all human foresight many years of usefulness in reserve for her, this lesson should forcibly impress on the minds of her survivors the necessity of preparing for so great a change while opportunity is mercifully granted.

Her funeral took place the sixteenth of Second month, at Purchase Meeting House, where a solemn and interesting meeting was held on the occasion.

A Memorial of Purchase Monthly Meeting, concerning our beloved Friend, ANN C. HAVILAND, *deceased.*

She was the daughter of James and Charlotte Cromwell, of the Town of Monroe, Orange County, State of New York, where they settled soon after their marriage, when the country was new.

There being no Friends' Meeting near them, and feeling it a great privation not to be able to meet for religious worship, they believed it their duty to hold meetings in their house, and for a length of time a Friends' Meeting was accordingly held there, and through faithfulness to the light of Christ manifested in them, they lived to enjoy a Meeting established near them. They being very exemplary in their walk through life, manifested an unremitting concern for their children, that they might choose the Lord for their portion, and the God of Jacob for the lot of their inheritance.

The subject of this memoir was born the sixteenth of Fourth month, 1797. She was married the twenty-eighth of Ninth month, 1816, to John Haviland, of Harrison, Westchester County, New York, to which place she removed and settled with her husband, and became a member of Purchase Monthly Meeting. She was an affectionate

wife, a tender mother, and a good counsellor in the varied duties of life. Occupying the station of an Elder, her example, in connection with language of encouragement, has often been felt to stimulate others to press forward towards the mark of the prize of the high calling of God, through faith in Christ; and her countenance and solid deportment in our religious Meetings evinced that her mind was engaged in spiritual worship.

She was concerned for the faithful support of our Christian discipline, holding, for many years, the important station of an Overseer; and the advice given to her children, and to those with whom she mingled, will long be remembered. She was of a mild and cheerful disposition, and fond of social intercourse.

She was taken ill on third-day evening, the tenth of Eleventh month, 1857. The violence of the disease, attended with great bodily suffering, prostrated her physical strength in a very short time. Being sensible she could not continue long, she desired those who were gathered around her, to be reconciled to give her up, and to strive to be in readiness for a time like that, as she was then realizing the value of being prepared and resigned to obey the call of her Heavenly Father.

She continued until fifth-day morning, when

she quietly departed this life, being in the 61st year of her age.

Although in the vigor of life, and in the midst of her usefulness, this, our dear friend, has been called from works to rewards. We have the comforting belief that our loss is her eternal gain, and that she is permitted to participate with all those who have washed their robes, and made them white in the blood of the Lamb.

Her remains were interred the fourteenth of Eleventh month, in Friends' burying ground at Purchase, after a large and solemn Meeting held in the Meeting House for the occasion.

A Memorial of the Monthly Meeting of New York, concerning our beloved Friend, CAROLINE WILLETS, *deceased.*

Believing that "The path of the just is as a shining light, that shineth more and more, unto the perfect day," we feel concerned that the exemplary life, and peaceful close, of our beloved Friend, Caroline Willets, should be briefly held up to view, in order that survivors may be encouraged to follow her, as she endeavored to "follow Christ."

She was born at Flushing, Long Island, the

twenty-sixth day of Seventh-month, 1794. Her parents were George and Elizabeth Farrington, who were concerned to give her a guarded education, and to impress upon her youthful mind, the importance of a strict attention to that "monitor within," which would teach her, "as never man taught."

Her mother, who had been convinced of our principles, and admitted into membership with us, felt concerned that her children should be partakers of the same privileges; and they were in their minority, at her request, likewise received into membership.

About the twentieth year of her age, she was visited with an illness, so severe, that her recovery was considered doubtful; but He, who is the Great "Physician of value," saw meet, in his loving kindness and mercy, to raise her up again, doubtless with a design for future usefulness in His service. Although up to this time, her life had been one of much innocency, yet it was during this period of suffering, that she was awakened to see the need she had of a Saviour, and the necessity of taking up her cross to the fascinating pleasures of the world, and to follow in the path of self denial, Him, who thenceforth became to her, "the chiefest among ten thousand, and altogether lovely."

In the year 1828, she was married to Amos

Willets, of this city, and soon after became a member of this Monthly Meeting.

Here, by continuing faithful to the requisitions of her Heavenly Father, made known in the secret of the heart, she became increasingly useful in the Society, filling at different periods, some of the most important offices in the Church.

She possessed an active and benevolent disposition, often visiting the widow and the orphan, and those in affliction, imparting to them, the soothing language of comfort and consolation, and from her earthly substance, ministering to their wants; and of this class, we believe there are many, who "can rise up and call her blessed."

The principles and testimonies of our Society, were peculiarly dear to her; and ardent were her desires, that all who profess with us, might be found faithfully maintaining them to the world.

She highly valued the scriptures of Truth, being a firm believer in them; and concerned to encourage the frequent reading of them by all, but especially the young, being sensible from her own experience, of the benefit to be derived, from a careful and solid perusal of those precious and invaluable records.

In the attendance of religious Meetings, she was a bright example, being rarely absent from them, except through indisposition of body; and when

there, often giving evidence, that she had met with the "beloved of souls;" and she could on her return, testify, that He, whom she endeavored to serve, was not "a hard Master," but on the contrary, a rich rewarder of all who diligently seek and serve Him.

For a long period, the house of her husband and herself, was a home for their numerous Friends visiting this city. With many of these, who were travelling in the work of the Ministry, and who, at times, were bowed under a sense of the greatness of the work before them, she deeply sympathised; and great was her concern, that they might keep a single eye to the pointings of Truth, and be found faithful watchmen "On the walls of Zion."

With her friend Rachel Hicks, in her religious engagements, she had near unity, and often accompanied her in her visits of love, in this and other Yearly Meetings. And although in feeble health, at the time, it was from a sense of religious duty, that she left her home the twenty-first of Twelfth-month last, to be absent for a short period, as companion to this her beloved friend, who was about to pay a visit in gospel love, to the families and Friends in Philadelphia. This visit was entered upon accordingly, when on the evening of the third day after her arrival, (having

attended the three Monthly Meetings in that city, and made nearly twenty visits,) she was attacked with, what ultimately proved to be, Pneumonia.

Here, at the house of her kind Friends, Samuel and Mary Caley, she received every attention, that affection, and kindness suggested. But from the first of her illness, she suffered so greatly from debility, that it was exceedingly difficult for her to converse much; her remarks however, gave evidence, that her faith was unwavering, and that He, who had hitherto been her support, was still with her, in this hour of proving and trial.

On the First-day morning after her attack, she said, "I feel as I lie here, that peace, which the world can neither give, nor take away. In vain do the votaries of fashion seek to obtain it in their round of folly; it is only to be found in a close walk with God, and in living under the circumscribing influence of his Holy Spirit."

So far from questioning the wisdom of that dispensation, which had laid her upon a bed of suffering, (believing that her steps were ordered of the Lord,) she found it "sweet to lie passive in his hands," and expressed no yearnings for home—no wish to be in other circumstances than those in which His providence had placed her.

Under this feeling, she one day exclaimed, "Oh! how good the Lord is—my lines have indeed fal-

len in pleasant places—I am surrounded with every comfort—I have the best and kindest of nurses. How good the Lord is.

> "Good when He gives—supremely good,
> Nor less when He denies,
> Even crosses from His sov'reign hand,
> Are blessings in disguise."

While receiving some kind attention from the hand of a beloved friend, she observed, "Oh! how grateful I feel for my many blessings. How little true happiness there is in this life, without a feeling of gratitude, for the many blessings we enjoy."

It being remarked by a friend who was standing by, "that it was pleasant to witness the sweet composure of her spirit, under the trying circumstances, in which she was placed," she answered in the beautiful language of the poet,

> "What cannot resignation do,
> It wonders can perform;
> That powerful charm, 'Thy will be done,'
> Can lay the loudest storm."

And added, "This I have endeavored after, that I may ever be able to say, whether in heigths, or in depths, 'Thy will be done.'"

While lying at another time, apparently absorbed in deep inward communion, she broke forth as

follows:—"Return unto thy rest, Oh! my soul, for the Lord hath dealt bountifully with thee." "When this is the language of the heart, it is as the crown of life."

On Fourth-day morning she thus addressed a young friend, who was sitting by her bedside, "My dear, I want to encourage thee to be faithful, and thou mayest yet have to go about (like dear Rachel) from house to house, as a preacher of righteousness. With thy talents, thou mayest yet become an ornament, and a pillar in the Church; but they must be sanctified, and laid upon His Holy Altar, who looks not to the head, but to the heart. Many a vessel is I believe, marred upon the wheel, for want of faithfulness. Keep a single eye to the Truth, and be ready to hear and obey."

That love, which is the badge of true discipleship, overflowed her soul, and was visible to all who approached her. In the midst of suffering, she had a pleasant smile, a kind word, or a tender admonition for all. On one occasion, she said to those around her, "You seem like ministering angles, you watch over me so tenderly."

On Sixth-day evening, the thirty-first of Twelfth-month, she seemed to be sinking rapidly, and as her friends gathered around her, to witness what they believed to be the closing scene, she spoke very audibly, and dictated several messages

of love for the absent members of her family. In referring to her son, she said, "Give my love to him, and tell him, that if he will give his heart to the Lord, He will save him with an everlasting salvation. He knows the way, let it be his first thought in the morning, and his last in the evening, to look to his Heavenly Father. As the mountains are round about Jerusalem, so will the Lord be round about him."

Alluding to her grandson, she said, "Tell him to look to the Lord, and He will preserve him;" and after a pause, she continued, "I am thinking of my nephews. O, that they may do nothing, for which they will feel condemnation when they are laid upon a death-bed, for they will find it to be truly a detector of the heart."

To her brother-in-law, who remarked, "that it was hard to part with one so near and dear as she was, she replied, "It is as thou sayest, hard to part, but so it is, we do indeed love one another —the hand of the destroyer, has never been suffered to mar our peace; he has never found a place in our midst. I love every body, and I love the Lord Jesus, and He will care for me. I feel nothing in my way, dear brother—all is peace. I have done my day's work in the day time. I have not been called to espouse the cause of Righteousness publicly, but I have been called to

a life of consistency: some plead the example of others, as an excuse for their unfaithfulness, but 'what is that to thee, follow thou me.'"

She observed, that the prospect of a separation from her husband, was like "dividing joint from joint"—but she continued, I want to say, "not my will Oh Lord, but thine be done," and presently added, "He suffereth not a sparrow to fall to the ground, without His notice."

On Seventh-day the crisis of her disease seemed to have passed, and there was a slight prospect that she would rally, but this hope, while it cheered the hearts of those who watched her, did not elate or unsettle her. She had not from the first, expressed any anxiety as to the result of her illness. "I feel entire peace," was her language, "let it terminate as it may." Peace seems indeed to be the only suitable expression to represent the sweet unruffled state of her mind. Her hope being anchored on the "Rock of Ages," was not to be shaken by external circumstances. In her experience, the declaration was abundantly verified, that, "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever. We serve a kind Master," she said, "He is not an austere man, reaping where He has not sown, and gathering where He has not strewn."

On the Seventh-day morning, she said to Rachel Hicks, who came to bid her farewell for the day, "Go and be faithful to thy work"—and to another friend, she said at parting, "Dear John, farewell; be faithful, hold on thy way."

The promise of amendment which she had given on Seventh-day, was of short duration. On First-day, she relapsed into her former state of weakness and suffering, and thenceforward continued to fail until the end. On the morning of her decease, she called to her bed-side a friend who had watched with her during the night, and said emphatically, "I see that there is a mansion prepared for me," which were the last audible words that she uttered.

From this time she lay apparently without much suffering, gradually breathing shorter and shorter, until about ten o'clock on fourth-day morning, the fifth of First-month, being in the sixty-fifth year of her age. Her purified spirit was, we doubt not, permitted to enter "into that city, whose Walls are Salvation, and whose Gates are Praise."

Her funeral took place from Hester street Meeting House in this city, on the 8th day of First month, 1859. when a large and solemn meeting was held. and a number of testimonies borne to her worth, and to the efficacy of the ever blessed "Truth as it is in Jesus."

A Memorial of our late Friend JOSIAH HALSTED, *deceased.*

Feeling that surviving friends have sustained a great loss, in the removal from works to rewards, of this our friend, a concern is felt to preserve a memorial of him, in order to stimulate others, to mind the same light he was concerned to walk in, and which guided him to the true haven of rest, where we doubt not, his redeemed spirit has safely landed.

He was born in Westchester County the twentieth day of Seventh month, 1800. His parents, David and Judith Halsted, were exemplary members of the society of Friends, and were deeply concerned to bring up their children in the nurture and admonition of the Lord; and their labors were indeed blest, seeing their son endeavoring to follow their counsel.

He was from his early youth of a steady turn of mind, careful not to do any thing to hurt the feelings of his parents, or bring condemnation on himself.

When he was about two years of age, his parents moved and settled with their family in Dutchess County, within the verge of Creek Monthly Meeting, where he ever after resided.

In the twenty-second year of his age he joined in marriage with Mary G , daughter of Peter and Mary Hatfield, and settled near his parents. His occupation being that of a farmer, he was industrious and economical, and by his steady, upright manner of doing business, his labors were blest. He was particularly guarded against any kind of speculation, believing it to be injurious, often warning others of the tendency it had to unsettle the mind, and unfit it for true and substantial enjoyment, and always endeavored to discourage a disposition to mingle with the many and various excitements of the day.

Being of a cheerful open disposition it won for him the esteem and respect of all who knew him, and the kindness of his heart led him into sympathy with those under suffering, and his ever ready hand was oft stretched out for their relief.

He loved the company of his friends, and the cordiality with which he entertained them, rendered his home pleasant to all.

He spent most of his leisure moments in reading, but careful in the selection of his books, giving the scriptures of truth the preference at all times, often saying he had always prized them from his youth, and frequently spent a portion of the evening in reading for the benefit of his family. He was zealous in the attendance of religious meet-

ings, saying he believed the time spent in this important duty, would be amply rewarded.

Being deeply concerned for the welfare of society, he was enabled to fill the various appointments in meetings of business, much to the satisfaction of his friends.

His last sickness was short, but borne with much composure and entire resignation, saying "the conflict will soon be over, then all will be peace, perfect peace." Being favored with his mental faculties to the last, he gave such advice to his family as his strength would permit, then being perfectly calm, it appeared his day's work was done; thus giving evidence that he had not followed cunningly devised fables, but that his mind was established on the sure foundation. He departed this life the twenty-ninth of Seventh month, 1858, in the fifty-ninth year of his age. His funeral took place first of Eighth month, at Creek Meeting House, where a large and solemn meeting was held on the occasion.

A Memorial of our Friend JUDITH HALSTED, *deceased.*

With a hope that a review of the life of this truly exemplary person, may prove an incentive to those that are left, to endeavor to emulate her virtues; a concern is felt to preserve the following memorial concerning her.

She was born in the Town of North Castle, Westchester County, on the third of Eighth month, 1780. Her parents, John and Judith Griffin, were worthy members of the society of Friends, from whom she received such counsel and advice as she found profitable to follow through the whole course of her life. In the twentieth year of her age she joined in marriage with our late friend David Halsted, to whom she proved a true help-mate, not only in regard to their temporal affairs, but by her humble, consistent walking, was enabled at times to speak an encouraging word to him in his spiritual exercises. They removed soon after their marriage to Dutchess County, within the verge of Creek Monthly Meeting, where they ever after resided. And as the care of a family devolved upon her, she manifested a tender concern, that she might instruct and direct them in the true path, always careful that

her example should correspond with her precepts. From memorandums left, written by herself, we find she was often led to reflect on the uncertainty of time, and fervently to desire that she might so live as to receive an inheritance among those that have come through much tribulation, and been made perfect through sufferings.

In the year eighteen-hundred and thirty she experienced a close trial in the death of a beloved daughter, when she writes thus—twenty-seventh of Seventh month, 1830. "Reflecting on the uncertainty of my stay here, strong have been my desires that my dear children may fulfil the first commandment, which is love, as this will give strength to endure with patience whatever may be permitted to come upon them."

In the year 1839 she met with a still closer trial in the death of her husband, and in a few months after, of another daughter; but expressed a desire that she might not give out under affliction, and thus writes, "Feeling myself stripped of the dear companion of my life, may it please thee, Oh Holy One! to be my support under the many close trials that are meted out to me, well knowing that except thou art pleased to give strength all my feeble efforts are vain. I have desired that I may be preserved from murmuring, knowing that the Judge of all the earth will do right. It will

be but a little while and I shall be numbered with the silent dead; only let it stimulate me to be also ready, well knowing 'the ways of Truth are ways of pleasantness, and all its paths are peace.' I am confirmed that I have never changed my views concerning the things that belong to my everlasting peace, for I have ever believed that they who fear the Lord and work righteousness will be accepted of Him.

"And my desire oft arises that I may so live that honor may be brought to His ever worthy name who has seen meet to place us here, in order to praise and glorify Him on earth, that we may enjoy Him in realms of eternal day. And I want my dear children to know that I have not followed cunningly devised fables, but a living and eternal substance.

"Although they may have witnessed many weaknesses in me, may it stimulate them to more watchfulness, for my mind is at peace, sweet Heavenly peace, which the world cannot give, nor take away. And I believe the same powerful voice that called the Prophet when a child, is calling to the children and people in this day, which if they obeyed, as the Prophet did, there would be "judges raised as at the first, and counsellors as at the beginning, who at times have to weep as between the porch and the altar saying,

spare thy people, Oh Lord! and give not thy heritage to reproach."

Being of a social disposition, possessing a cultivated mind, with a benevolent and sympathizing heart, her society was much valued by her friends, and having learned in the school of experience, she was qualified to administer a word in season to those under exercises and discouragements. She was deeply concerned for the promotion of the good order of our Society, and in our meetings for discipline. She was frequently led to exhort friends to greater faithfulness, and so "stir up the pure mind by way of remembrance," and often expressed the peace of mind she felt when returning from meetings, saying, "what a favor, that we have a sure reward for every act of duty." She filled the various appointments in society, much to the satisfaction of friends, standing in the capacity of an Elder nearly forty years.

Her last sickness was borne with a cheerfulness and calmness, as might be expected of one who had led such a life, and quietly did she await her release from bodily suffering.

Her intellect was preserved clear to the last—she spoke of the approaching event with composure and sweetness of spirit, saying to her family, "that her day's work was done, and that she had

endeavored to have her accounts in readiness for the great and final change."

She departed this life the tenth day of Third month, 1858, in the 78th year of her age. Thus closed the work of one, evincing to those around her that "the work of Righteousness is peace, and the effect thereof quietness and assurance forever."

A Testimony of Shappaqua Monthly Meeting, concerning our esteemed friend, THOMAS FARRINGTON, *deceased.*

In forming a memorial for our esteemed friend, Thomas Farrington, the encouraging language of our Saviour, "There is more joy in Heaven, over one sinner that repenteth, than over ninety and nine, just persons who need no repentance," appears strikingly appropriate. And we present this testimony to the world, that it may serve as a landmark, to increase the faith of those who are endeavoring to walk in the straight and narrow path, as well as to encourage the degraded and fallen, to return to the path of virtue and peace.

He was born fifth of Twelfth month, 1778. His parents, Edward and Phebe Farrington, were

members of our religious society, consequently, Thomas was a birthright member. It appears in younger life he gave way to intemperance, which drew him aside from his friends, and as he expressed himself, "I justly forfeited all claim to membership."

Spirituous liquors, had taken such hold of him, that he had almost lost his free agency.

And using his own words, "going counter to that light, and knowledge, which was made manifest in the secret of my soul, again, and again, I made covenant with my God, for, of myself I was not able to do any good thing; I was plucked as a brand from the burning, and my feet taken from the mire, and the clay, and set upon the banks of heartfelt deliverance, to speak forth praises to my Heavenly Father."

He requested, and was again received a member of our society in the fifty-ninth year of his age, and was a steady attender of all our meetings, going mostly on foot, and soon became an able minister of the gospel, strengthening many minds in the earnest zeal he manifested for the cause of truth. He said he had spent so much of his life in doing worse than nothing, that now he had but little time, to do his Father's will, and must do with all his might.

His travels in the ministry were not extensive,

yet several times was he called from home, to do his Master's will, within the limits of his own Yearly Meeting; which service we believe, he was enabled to perform, to the peace of his own mind, and to the general satisfaction of his friends. He bore a faithful testimony to the corrupting influence of an hireling ministry, whilst love, charity, and peace, he held forth as the noblest virtues.

Often was he led to review his past life, and to speak in public of the path that he had trod, yes, when a wretched inebriate, despised, and forsaken by earthly friends, sunk as it were in a horrible pit, bound in the prison bonds of earthly passions, and selfish will; and though at the time darkness was around about him, yet through it all, he heard "the still small voice of his Divine Master's love" inviting him to return.

At such times, desires would arise within him, that he might be raised from the fallen state, and he would resolve to reform.

Often did he determine that he would no more raise the intoxicating cup to his lips—and as often failed, for such resolves, made by the strength of his own will, were as inscriptions made on sand, swept away by the first breath of temptation, and he again, and again, plunged into a state almost of despair—and it was not until after many such struggles, many fierce conflicts, that he was made

willing to surrender body and soul, unto the God of all. A new song was then put in his mouth, and he was made an instrument by the Lord's hand, to raise the warning voice to transgressors, and to entreat the return of the straying prodigal. And we feel bound to record, that his public communications gave abundant evidence of the Divine power. His last sickness was protracted, and of great bodily suffering, which he bore with christian fortitude, yet there were seasons when clouds encompassed his mind, and he had to go down in suffering, and deep baptism, and had to exclaim with our Saviour, "my God, my God why hast thou forsaken me," and then add, "I must go down with him in suffering and death, if I know an arising with him in Glory."

He expressed to a friend that visited him, his fears, that the Good Master would forsake him, he had done so little for his cause; the friend answered, thy Master never has forsaken thee, since thou hast given up with full purpose of heart to serve him; he quickly replied I know that well.

A short time previous to his departure on being seated on his chair with his family, at the tea table, after sitting in silence he broke forth with these words, "I can eat no more bread, until I eat it anew, in my Heavenly Father's kingdom, where none can say they are sick, and where they

need not the light of the sun, or the moon, for the Glory of the Lord, God, and the Lamb, is the light thereof."

"May thy will O! righteous Father be done in me; if I live, let it be to thy Glory, and honor; if I die, let it be in thy blessed cause; be pleased to continue to be with me, in the dark valley of the shadow of death, and I shall fear no evil."

He interceded to the throne of Grace for his friends, and for all his fellow heirs, bound for a never ending eternity. His petition was long, and full of love, and power, to the breaking of heavenly bread, so that every soul was satisfied, believing his work was nearly done, and well done, and could say with him, now dear father, let thou thy servant depart in peace, for our eyes have seen thy salvation.

We fully believe, he went to sleep in this prayerful state, in the arms of his Saviour's love, in the eightieth year of his age, on the twenty-first of Ninth month, 1858; and we doubt not, has entered that blessed state, where all is light; where the wicked cease from troubling, and the weary are at rest.

LBJL'17

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